# THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

Vol. IX. No. 21. NEW-YORK, SATURDAY, AUGUST 3, 1839. Whole Number 437

## POETRY.

For the Churchman.

### A BALLAD "FOR THE TIMES."

THE STORY OF SOME RUINS.

The abbeys and the arches,
The old cathedral piles,
Oh, weep to see the ivy
And the grass in all their aisles;
The vaulted roof is fallen,
And the bat and owl repose,
Where once the people knelt them,
And the high Te Deum rose.

Oh, were they not Jehovah's!
Was not his honor there!
Or hath the Lord deserted
His holy house of prayer?
Time was when they were holy
As the place of Jacob's rest,
And their altars all unspotted
As the virgin mother's breast.

Oh, wo the hour that brought him!
The Roman and his reign,—
To shed o'er all our temples
The scarlet hue and stain!
Till the mitre and the crosier
Were dizzen'd o'er with gems,
And sullied as the tinsel
Of the Cæsars' diadems.

But still our Father loved us,
And the holy place had still
Its beauty, and its glory,
On its old eternal hill!
His heritage they trampled—
Those men of iron rod!
But still it tower'd in honor,
The temple of our God.

MARTYRS REFORM THE CHURCH.

Ye abbeys and ye arches,
Ye old cathedral piles,
The martyrs' noble army
Are in your hallowed aisles.
And the bishop and the baron
Have knelt together there,
And breathed a vow to heaven
In agony of prayer.

And to chase away the tyrant
From England's happy home,
Like their fathers have they risen
'Gainst the cruel hosts of Rome;
And martyr-fires are lighted
To purify the sod,
Where the man of sin was seated,
And showed himself as God!

Ye abbeys and ye arches,
Ye old cathedral piles,
Again a holy incense
Is in your vaulted aisles!
Again in noble English
The Christian anthems swell,
And out the organ pleadeth
Over stream and stilly dell.

And the bishop, and the deacon,
And the presbyter are there,
In pure and stainless raiment,
At eucharist and prayer;
And the bells swing free and merry,
And a nation shouteth round,
For the Lord himself hath triumphed,
And his voice is in the sound.

BUT REGICIDES FOUND DISSENT.

Ye abbeys and ye arches,
Ye old cathedrals bless'd,
Be strong against the earthquake,
And the days of your unrest;
For not the haughty Roman
Could make old England bow,
But the children of her bosom
Are the foes that trouble now.
A gleam is in the abbey,
And a sound ariseth there!
'Tis not the light of worship,
'Tis not the voice of prayer—
Their hands are red with murder,
And a prince's fall they sing!
They would kill the Lord of glory
Should he come again as King.

And a lawless soldier tramples
Where the holy loved to kneel,
And he spurn's a bishop's ashes
With his ruffian hoof of steel!
Aye, horses have they stabled
Where the blessed martyrs knelt,
That neigh where rose the anthem,
And the psalm that made us melt.

There, once a glorious window,
Shed down a flood of rays,
With rainbow hues and holy,
And colors all ablaze!
Its pictured panes are broken,
Our fathers' tombs profaned,
And the font where we were christen'd
With the blood of brothers stain'd.

AND FULFIL THE SEVENTY-FOURTH PSALM.

Ye abbeys and ye arches,
Ye old cathedrals dear,
The hearts that love you tremble,
And your enemies have cheer;
But the prayers ye heard are breathing,
And your litanies they sing,
There are holy men in England
That are praying for their king.
The noble in the cottage,
While the hind is in his hall,
Still kneels, as if he heard them,
When your chimes were wont to call.
And at morning, and at evening,
There are high-born hearts and true,
In the lowliest huts of England,
That will bless the king, and you.
And bishops in their prison
Will still the lessons read,
How the good are often troubled,
While the vilest men succeed;
How God's own heart may honor
Whom the people oft disown,
And how the royal David
Was driven from his throne.

And their Psalter mourneth with them,
O'er the carvings and the grace,
Which the axe and hammer ruin,
In the fair and holy place;
O'er the havoc they are making
In all the land abroad,
And the banners of the cruel
In the dwelling-house of God.

BUT GOD IS WITH US TO THE END.

Ye abbeys and ye arches,
How few and far between.
The remnants of your glory
In all their pride are seen;
A thousand fanes are fallen,
And the bat and owl repose,
Where once the people knelt them,
And the high Te Deum rose.

But their dust and stones are precious
In the eyes of pious men,
And the baron hath his manor,
And the king his own again!
And again the bells are ringing
With a free and happy sound,
And again Te Deum riseth
In all the churches round.

Now pray ye for our mother,
That England long may be,
The holy, and the happy,
And the gloriously free!
Who blesseth her, is bless'd!
So peace be in her walls;
And joy in all her palaces,
Her cottages and halls!

All ye, who pray in English,
Pray God for England, pray!
And chiefly, thou, my country,
In thy young glory's day!
Pray God these times return not,
'Tis England's hour of need!
Pray for thy mother—daughter,
Plead God, for England—plead.

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From Southey's Book of the Church.

### THE MARTYRDOM OF ARCHBISHOP LAUD.

The night before his execution, he ate a moderate supper to refresh his spirits, and then going to bed, slept soundly till the hour when his attendants were appointed to await his rising. When he was brought out of the Tower, the spectators "were so divided betwixt bemoaners and insulters, it was hard to decide which of them made up the most part." He proceeded with a cheerful countenance and an unruffled mind, though Hugh Peters and Sir John Clotworthy, (a man worthy of such an associate,) were all the way assailing him with inhuman interrogatories. These he took calmly, and "though some rude and uncivil people reviled him as he passed along with opprobrious language, as loth to let him go to the grave in peace, yet it never discomposed his thoughts, nor disturbed his patience. For he had profited so well in the school of Christ, that when he was reviled he reviled not again, but committed his cause to Him that judgeth righteously. And as he did not fear the frowns, so neither did he court the applause of the vulgar herd, and therefore chose to read what he had to speak unto the people, rather than to affect the ostentation either of memory or wit in that dreadful agony."

"Good people," said he, "this is an uncomfortable time to preach, yet I shall begin with a text of Scripture, (Hebrews xii. 2,) 'Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.'

"I have been long in my race, and how I have looked to Jesus, the author and finisher of my faith, he best knows. I am now come to the end, and here I find the cross, a death of shame; but the shame must be despised . . or no coming to the right hand of God! I am going apace, as you see, toward the Red Sea, and my feet are now upon the very brink of it; an argument, I hope, that God is bringing me into the land of promise; for that was the way through which he led his people. . . . But before they came to it he instituted a passover with them, . . . a lamb it was, but it must be eaten with sour herbs. I shall obey, and labor to digest the sour herbs as well as the lamb. And I shall remember it is the Lord's passover; I shall not think of the herbs, nor be angry with the hand that gathereth them, but look up only unto Him who instituted that, and governs these. For men *can have no more power over me than what is given them from above.* I am not in love with this passage through the Red Sea, for I have the weakness and infirmities of flesh and blood plentifully in me, and I have prayed with my Saviour, *ut transiret calix iste,* that this cup of red wine might pass from me. But if not, . . . God's will, not man's, be done! And I shall most willingly drink of this cup, as deep as he pleases, and enter into this sea, yea, and pass through it, in the way that he shall lead me."

Thus he began his dying address, in that state of calm, but deepest feeling, when the mind seeks for fancies, and types, and dim similitudes, and extracts from them consolation and strength. What he said was delivered with a grave composure, so that "he appeared," says Sir Philip Warwick, "to make his own funeral sermon with less passion than he had in former times made the like for a friend." The hope which he had expressed at his last awful parting with Strafford was now nobly justified; it was not possible for man in those fearful circumstances to have given proof of a serener courage, or of a more constant and well-founded faith. Nor did he let pass the opportunity of giving the people such admonition as the time permitted. "I know," said he, "my God whom I serve is as able to deliver me from this sea of blood as he was to deliver the three children from the furnace; and (I humbly thank my Saviour for it!) my resolution is now as theirs was then: they would *not worship the image which the king had set up,* nor will I the imaginations which the people are setting up: nor will I forsake the temple and the truth of God, to follow the bleating of Jeroboam's calves in Dan and Bethel. And as for this people they are at this day miserably misled, (God of his mercy open their eyes, that they may see the right way!) for the blind lead the blind, and if they go on, both will certainly fall into the ditch.

He then spake of his innocence and the unprecedented manner of his condemnation.—"You know," said he, "what the Pharisees said against Christ himself: 'If we let him alone, all men will believe in him, *et venient Romani,* and the Romans will come and take away both our place and nation.' See how just the judgment was. They crucified Christ for fear lest the Romans should come; and his death was it which brought in the Romans upon them; God punishing them with that which they most feared. And I pray God this clamor of *venient Romani,* of which I have given no cause, help not to bring them in! For the Pope never had such an harvest in England since the Reformation, as he hath now upon the sects and divisions that are among us."—Next he bore testimony to the king his gracious sovereign, as one, whom in his conscience he knew to be a sound and sincere Protestant.—He dwelt upon the popular clamors for justice, as a practice which might endanger many an innocent man, and pluck his blood upon the heads of the people, and of that great populous city: and he spake of the poor Church of England. "It hath flourished," said he, "and been a shelter to other neighboring Churches, when storms have driven upon them. But, alas! now it is in a storm itself, and God only knows whether, or how, it shall get out. And which is worse than the storm from without, it is become like an oak cleft to shivers with wedges made out of its own body, and at every cleft profaneness and irreligion is entering in; while (as Prosper speaks, in his second book *De Contemptu Vitæ,*) men that introduce profaneness are cloaked over with the name *religionis imaginariæ,* of imaginary religion. For we have lost the substance, and dwell too much in opinion; and that Church, which all the Jesuits' machinations could not ruin is fallen into danger by her own.

"The last particular (for I am not willing to be too long) is myself. I was born and baptized in the bosom of the Church of England established by law: in that profession I have ever since lived, and in that I come now to die. This is no time to dissemble with God, least of all in matters of religion; and therefore I desire it may be remembered, I have always lived in the Protestant religion established in England, and in that I come now to die. What clamors and slanders I have endured for laboring to keep an uniformity in the external service of God, according to the doctrine and discipline of the Church, all men know, and I have abundantly felt." Then he noticed the accusation of high treason. "Besides my answers to the several charges," said he, "I protested my innocency in both houses. It was said prisoners' protestations at the bar must not be taken. I can bring no witness of my heart and the intentions thereof; therefore I must come to my protestation, not at the bar, but my protestation at the instant and hour of my death: in which I hope all men will be such charitable Christians, as not to think I would die and dissemble, being instantly to give God an account for the truth of it. I do therefore here, in the presence of God and his holy angels, tell it upon my death, that I never endeavored the subversion of law or religion; and I desire you all to remember this protest of mine, for my innocency in this and from all treasons whatsoever. I have been accused, likewise, of being an enemy to Parliament:—No; I understand them, and the benefit that comes by them too well to be so. But I did mislike the misgovernment of some Parliamentary ways, and I had good reason for it. For *corruptio optimi est pessima;* there is no corruption in the world so bad as that which is of the best thing within itself; for the better the thing is in nature, the worse it is corrupted.—And that being the highest court over which no other hath jurisdiction, when it is misinformed or misgoverned, the subject is left without all remedy. But I have done. I forgive all the world, all and every of those bitter enemies which have persecuted me; and humbly desire to be forgiven of God first, and then of every man, whether I have offended him or not; if he do but conceive that I have, Lord, do thou forgive me, and I beg forgiveness of him! And so I heartily desire you to join in prayer with me."

He had prepared a prayer for the occasion, and never was there a more solemn and impressive form of words; it is alike remarkable for the state of mind in which it was composed and uttered; the deep and passionate devotion which it breathes, and the last firm fervent avowal of that religious loyalty for which he was at that instant about to die a martyr. To abridge it even of a word would be injurious, for if any human composition may be called sacred, this surely deserves to be so qualified. "O eternal God and merciful Father! look down upon me in mercy, in the riches and fulness of all thy mercies look down upon me; but not till thou hast nailed my sins to the cross of Christ, not till thou hast bathed me in the blood of Christ, not till I have hid myself in the wounds of Christ, that so the punishment due unto my sins may pass over me. And since thou art pleased to try me to the utmost, I humbly beseech thee, give now in this great instant, full patience, proportionable comfort, and a heart ready to die for thine honor, the king's happiness, and the Church's preservation. And my zeal to this (far from arrogancy be it spoken!) is all the sin, (human frailty excepted and all the incidents thereunto,) which is yet known to me in this particular, for which I now come to suffer: I say in this particular of treason. But otherwise my sins are many and great: Lord, pardon them all; and those especially (whatever they are) which have drawn down this present judgment upon me! And when thou hast given me strength to bear it, do with me as seems best in thine own eyes; and carry me through death, that I may look upon it in what visage soever it shall appear to me. Amen! And that there may be a stop of this issue of blood in this more than miserable kingdom, (I shall desire that I may pray for the people too as well as for myself;) O Lord, I beseech thee, give grace of repentance to all bloodthirsty people. But if they will not repent, O Lord, confound all their devices, defeat and frustrate all their designs and endeavors, upon them, which are or shall be contrary to the glory of thy great name, the truth and sincerity of religion, the establishment of the king and his posterity after him in their just rights and privileges, the honor and conservation of parliaments in their just power, the preservation of this poor Church in her truth, peace, and patrimony, and the settlement of this distracted and distressed people under their ancient laws, and in their native liberty. And when thou hast done all this in mere mercy to them, O Lord, fill their hearts with thankfulness, and with religious dutiful obedience to thee and thy commandments all their days. Amen, Lord Jesus, Amen. And receive my soul into thy bosom! Amen. Our Father which art in heaven!"

He pronounced this awful prayer with a distinct and audible voice, and giving the paper to Dr. Stern, who had been permitted to attend him, desired him to communicate it to his other chaplains, that they might see in what manner he left this world; and he prayed God to bless them. Observing also that a person had been writing his speech, he desired him not to do him wrong by publishing a false and imperfect copy. His countenance had all this while a ruddier and more animated hue than it was wont to have; so that his enemies, with all that malignity which marked all their proceedings towards him, said he had painted it, to fortify his cheeks against discovery of fear. The scaffold was crowded with people, and when he moved towards the block, he desired he might have room to die, beseeching them to let him have an end of his misery, which he had endured very long; and this he did as calmly "as if he rather had been taking order for a nobleman's funeral, than making way for his own!" Being come near it, he put off his doublet and said, "God's will be done! I am willing to go out of this world; none can be more willing to send me." And seeing through the chinks of the boards that some persons were got under the scaffold about the very place where the block was seated, he called to the officer either to remove them or stop the crevices, saying that it was no part of his desire that his blood should fall upon the heads of the people. "Never," says Heylyn, "did man put off mortality with a better courage, nor look upon his bloody and malicious enemies with more Christian charity." Sir J. Clotworthy now molested him with impertinent questions, and after meekly answering him once or twice, Laud turned to the executioner as the gentler person, and giving him money, said, without the slightest change of countenance, "Here, honest friend, God forgive thee, and I do; and do thy office upon me with mercy." Then he knelt down, and after a short prayer laid his head upon the block, and gave the signal in these words, "Lord, receive my soul!" The head was severed at one blow, and instantly the face became pale as ashes, to the confusion of those who affirmed that he had painted it. Yet they had then the stupidity and the baseness to assert, that he had reddened his countenance, and propt up his spirit by some compounded cordial from an apothecary: so hard is the heart, and so impenetrable the understanding of the factious.

Great multitudes attended this victim of sectarian persecution to the grave; the greater part attracted by curiosity, but many by love and veneration; and not a few, it is believed, by remorse of conscience, for having joined in the wicked and brutish clamor with which he had been hunted down. A baser triumph never was obtained by faction, nor was any triumph ever more basely celebrated. Even after this murder had been committed with all the mockery of law, his memory was assailed in libels of blacker virulence, (if that be possible,) than those by which the deluded populace had been instigated to cry out for his blood; and to this day, those who have inherited the opinions of the Puritans, repeat with unabashed effrontery the imputations against him, as if they had succeeded to their implacable temper, and their hardihood of slander also. More grateful is it to observe how little is in the power of malice, even when in the dispensations of Providence it is permitted to do its worst. The enemies of Laud cut off from him, at the utmost, a few short years of infirmity and pain; and this was all they could do! They removed him from the sight of calamities which would have been to him tenfold more grievous than death; and they afforded him an opportunity of displaying at his trial and on the scaffold, as in a public theatre, a presence of mind, a strength of intellect, a calm and composed temper, a heroic and saintly magnanimity, which he could never have been known to possess if he had not thus been put to the proof. Had they contented themselves with stripping him of his rank and fortune, and letting him go to the grave a poor and broken-hearted old man, their calumnies might then have proved so effectual, that he would have been more noted now for his infirmities than for his great and eminent virtues. But they tried him in the burning fiery furnace of affliction, and then his sterling worth was assayed and approved. And the martyrdom of Cranmer is not more inexpiably disgraceful to the Roman Catholic, than that of Laud to the Puritan persecutors.

He was buried according to the rites and ceremonies of the Church of England, a circumstance which afforded a deep but mournful consolation to those who revered and loved him. It seemed to them as if the venerable Establishment itself, over which he had presided, and for defending which he had died a martyr, were buried with him; for on the same day that six infamous peers past the ordinance of attainder against him, they past an act also by which the liturgy was suppressed, and a directory for public worship set forth in its stead.

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From the Theological Common Places of Melancthon.

### THE CAUSE AND CONSEQUENCE OF SIN.

"This has been a fruitful subject of disputation, and many great men on both sides have involved themselves in inextricable difficulties and absurdities. Let youth be admonished to lay aside contention, and seek only that simple truth which is conducive to genuine religion and sound morality. All wise men agree in one point, that God is not the author of sin, that he neither desires it nor impels the will to commit sin, but abhors it; but it is to be attributed to the influence of the devil and to the will of man. God, when he had created the universe, pronounced all very good, and Christ imputes evil to Satan, when he represents him as 'a liar and the father of lies.' The New Testament every where states the same sentiment. 'Whoever committeth sin is of the devil; for the devil sinneth from the beginning.' that is, the devil was the original author of sin.

"Such expressions as 'I will harden Pharaoh's heart' do not contradict this representation, because they are mere Hebrew idioms, signifying the permission and not the effectual operation of the impulse of the Divine Mind.

"The nature of original sin is hence apparent. It is not the original nature which the Deity implanted in man, but the corruption arising from disobedience. God, then, is not the author of sin, but properly speaking, it arose from the temptation of Satan and the will of man which was created free.

ON THE FREEDOM OF THE HUMAN WILL.

"By the term freewill, is to be understood a faculty and power in the human will, to choose or reject whatever is presented to it; which power was far greater before nature was corrupted, but is now impeded by various means to be hereafter stated. The apostles speak of the *heart* and the *mind*—that is, the will and the understanding.

"Many disputes have been agitated upon this subject, and the grand question is, in what manner can the will be free, or how can it obey the law of God? This question can only be resolved by considering the magnitude of that sin, or inherent infirmity, which is contracted by our very birth, and the requirements of the law of God as extending not only to external obedience, but to that of the whole nature, perpetual and perfect. If the nature of man were not corrupted by sin, its knowledge of God would be more clear and certain; it would be affected with no doubts, but possessing a genuine fear and confidence would render a perfect obedience, that is to say, all the feelings of the soul would harmonize with the divine law like those of holy angels. In consequence of original sin, however, the nature of man is now full of doubts, darkness and error, destitute of true fear and confidence in God, and polluted with vile affections. Hence the question arises, what kind of power does the human will possess? I reply, that since the understanding of man is corrupted, and the choice of those things which are subjected to reason or to sense is perverted, so also is his external and civil obedience.

"The Gospel teaches us that such is the dreadful depravity of nature, that it is totally repugnant to the law of God, so that we cannot obey; and the human will cannot, by any exertion of its own, eradicate this depravity.—Such is the blindness of human nature, that we do not even discern this moral infirmity and corruption, for if we did, the reason of our incapacity to satisfy the divine law would be at once apparent. The law requires perfect obedience, but our corrupt nature cannot render it; and it is of this corruption we speak, not in reference to external acts, but internal affections, and conformity to God, when discoursing on the freedom of the human will.

"To this let it be added, that without the Holy Spirit we cannot exercise spiritual affections, as love to God, faith in his mercy, obedience and endurance in afflictions, delight in him, and others of a similar nature. Many passages of Scripture confirm this statement, 'As many as are led by the Spirit of God they are the sons of God.' 'If any man have not the Spirit of Christ, he is none of his.' These two are sufficiently obvious, for they distinctly intimate that we can only obey by the grace of the Holy Spirit. To these may be added a multitude of others, as the 'natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned.' 'Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.' 'No man can come to me except the Father which hath sent me draw him.'—'Without me ye can do nothing.'

"The question then being proposed respecting spiritual actions, this seems to be the truth which it becomes us to maintain, that without the aid of the Holy Spirit the human will can perform none of those spiritual actions which God requires, namely, the genuine fear of God, faith in his mercy, perfect love, patience in affliction, persevering constancy even to death, of which Stephen, Lawrence, and Agnes, with innumerable others, are illustrious examples.

ON THE GOSPEL.

"This term is used in the most ancient of the Greek writers. In Homer it signifies the reward which is bestowed on the messenger of good tidings, and in Aristophanes and Isocrates it denotes the sacrifice which is offered when any good news is announced. In other authors it is used for *the message itself, the news communicated,* in which sense the apostles have adopted it. Plutarch in the life of Artaxerxes, plainly speaks of the reward of *the gospel* or *good news,* for to this the reference is obvious. In the life of Pompey, he says, 'the messenger arrived at Pontus bringing *the gospel,*' that is, *the good and joyful intelligence.* Cicero used it in a similar sense in an epistle to Atticus.

"Let Christians then learn in the use of this term the delightful nature of this new doctrine, and consider the distinction between the Law and the Gospel. This is very clearly expressed by John, 'the law was given by Moses, but grace and truth came by Jesus Christ:' the distinction is between the commandments and the remission of sins, between gratuitous promises and those of a different description. The law requires perfect obedience to God, by which sins are not gratuitously pardoned, for we are not justified before God, or received into his favor according to its requirements, unless we have entirely satisfied its demands. On the contrary, the gospel speaks of repentance and good works, and contains what is indeed its grand and characteristic doctrine, the promise of salvation through Jesus Christ.

"In Scripture therefore there are two kinds of promises; the one attaches to the law and includes the condition of the law. For example; the law proclaims the goodness and mercy of God, but it is to those who are sinless, and human reason inculcates a similar principle. Let every one reflect within himself and he will find that naturally he judges of God in the same manner, namely, that he is merciful, but only to the worthy and virtuous,—that is, to those who are without sin; and cannot be persuaded that they can please God when they are unholy and unworthy. So that as the law and its promises are conditional they leave the conscience in a state of doubtful anxiety.

"The other description of promise is peculiar to the Gospel, not deriving its condition from the law—that is to say, not given on the condition of fulfilling the law, but gratuitously bestowed for the sake of Christ, and including the forgiveness of sin, reconciliation and justification before God. These blessings are certain, and not dependent on the condition of fulfilling the law; for were we to suppose it necessary, in order to obtain the remission of sins to fulfil the law, we should justly despair.—Hence these blessings are freely bestowed, and not as a reward for our worthiness or merit; not however without a meritorious sacrifice on our behalf, for Christ gave himself for us as a propitiation for our sins, that for his sake we might be accepted of God.

GOOD WORKS.

"Five questions are proposed:

1. What good works ought we to do? The reply is, summarily, not only external acts of morality, but whatever is commanded by God and comprised within the decalogue.

2. How can we do them? By the effectual aid of the Holy Spirit, who can enable us to render an internal and spiritual obedience—a service of *the heart* to God.

3. In what manner are our good works *acceptable* to God? Christians are exceedingly desirous of this, but are at the same time deeply conscious of their imperfections, infirmities, and corruptions, as Paul says, 'the evil that I would not that I do.' After admitting all this in the fullest extent, the reply is, that notwithstanding all the imperfection and infirmity of the Christian in the present state, and his incapacity to perform that perfect obedience which the divine law requires, he is nevertheless acceptable to God, for the sake of Christ the Mediator, who presents our prayers to the Father as our intercessor, and remits the infirmity and unworthiness of our services. Peter maintains this sentiment, 'offering spiritual sacrifices *acceptable to* God *by* Jesus Christ.'

4. For what reasons ought we to perform good works? Many present themselves, arising *first,* out of the necessity of duty and the command of Heaven, that we do not grieve the Holy Spirit and injure our own consciences or incur punishment; *secondly,* from a consideration of dignity; not the dignity or merit of our works, but of our character and persons as servants of God; the dignity of our vocation of which the apostle speaks, as the magistrate or minister ought to magnify his office, and to be loyal and diligent in the discharge of it;—*thirdly,* as an evidence and assurance of our reconciliation with God and the enjoyment of a gratuitous pardon through the love of his Son. Such as obey God have the promise of eternal life; 'Godliness hath the promise of the life that now is, and of that which is to come.' The Scripture abounds with promises to believers, inclusive of temporal, spiritual and eternal blessings.

5. What difference exists between the nature of different sins, since it is confessed there are remains of depravity in the most holy of Christians? Some kinds of sins are sins of infirmity only, sins which the regenerate person resists and abhors; but others are sins *against conscience,* grace is forfeited, the Holy Spirit grieved, faith lost, that is, the confidence we ought to cherish in the mercy of God. The Apostle Paul says, 'If ye live after the flesh ye shall die, but if ye through the spirit do mortify the deeds of the body ye shall live'—that is, if ye obey wicked affections ye shall be exposed to the divine displeasure and to eternal death. It is said in the same chapter, 'As many as are led by the Spirit of God they are the sons of God;' but such as commit sin against their consciences grieve and drive away the Spirit of God, for they are no longer the children of God. 'Be not deceived, neither fornicators, nor idolators, nor adulterers, nor effeminate . . . . . shall inherit the kingdom of God.' John says, 'He that committeth sin is of the devil.'"

*Cox's Life of Melancthon.*

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From Laurence's Bampton Lectures.

### ILLUSTRATION OF THE ARTICLES.

In the standard of faith which our articles exhibit, a peculiar class of opinions is to be found, which seem to have been variously argued at various periods, and which during more than one century, interested in the highest degree, and interesting disunited, the Christian world: those I mean, which are usually supposed to be more or less allied to the predestinarian controversy. Interpreting them according to the modern meaning of certain expressions, and disregarding the characteristical notions of the times in which they were first established, the Socinian and the Calvinist combine in giving them a sense, which they were not originally intended to convey; and then accuse us of departing from the creed of our ancestors, of disbelieving that, to which in this place at least we have all subscribed.—Thus, to whichsoever side we turn, we perceive each party in array against us; the one preferring the charge with sarcastical contempt; the other with a mingled sensation of anger and pity; and both with apparently a confident persuasion of our apostacy. To the articles which embrace these particular points, I propose to restrict my inquiries. In the pursuit, however, of this object, it will not be necessary to explore those endless labyrinths, in which the century subsequent to the Reformation, one not unproductive either of talents, or of literature, was perplexed and bewildered: my plan will solely be, after pointing out whence the doctrines of our Church in general were derived, to trace such as will be selected for examination up to their genuine sources.

When the articles of our Church have been reviewed by writers, either professedly or incidentally undertaking to explain their meaning, they have generally received an interpretation rather accommodated to recent controversies, than to such as existed at the period of their compilation. Whatsoever ready conjecture could devise, or ingenious deduction supply, to maintain the appearance of strict conformity in principle, without sacrificing the reputation of a name, or the credit of an opinion, has been advanced in this way. Nor has the attempt in every instance proved fruitless; but has added much to the vindication of the common cause of Protestantism, as well as of the liberality and moderation of the English Church. It is nevertheless to be lamented that the inquiry has not always been conducted with temper and impartiality. When, however, we perceive that some things have been insinuated on both sides, which every good man would wish to forget; that both have indulged in personal and party reflections, which it would have been wiser to suppress; we should recollect that the case is common; that through the polemical discussion of the most sacred truths human passions will diffuse their malignant poison; and that the charity of theological disputants is seldom of the most amiable kind, and never very abundant. On one hand it has been contended that our articles are consonant with the creed of Calvin: on the other with that of Arminius. It is not my intention to follow this controverted question into particulars. Yet perhaps it should be cursorily remarked, that even the Calvinist has proved in the most convincing mode, that they are not in their necessary construction completely Calvinistical; that something is wanting in them to produce entire satisfaction; for repeatedly has he labored, though constantly labored in vain, first to render them explicit on this head, and afterwards to get his favorite emendations approved and established by public authority. But with these points the elucidation which I propose is by no means connected. It will be confined to a comparison of our articles with the prevailing opinions of the times when they were composed, at least with those in which they immediately originated, or from which they were collaterally derived.

If we contemplate them in this view, or rather such of them as will become the subject of investigation, we find that far from being framed according to the system of Calvin in preference to all others, they were modelled after the Lutheran in opposition to the Romish tenets of the day. The whole scope therefore of my design will be, instead of considering them abstractedly, to survey them relatively, with reference to the particular tenets alluded to; and the principal part of my observations will consist in developing these, if not minutely and in full detail, yet sufficiently for the purpose of illustration. But before I proceed to explain the selected doctrines, it will be necessary more at large to point out the real basis upon which the superstructure of our Church was raised; and then to give the evidence which the articles themselves exhibit of having been erected upon the same foundation.

In this country, where the light of literature could not be concealed, nor the love of truth suppressed, Lutheranism found numerous proselytes, who were known by the appellation of "the men of the new learning." This was particularly the case after the rupture with the See of Rome. For when Henry had shaken off the Papal yoke, and undertaken to reform the doctrine of the English Church, it began to spread with rapidity. It then boldly sought and obtained not only protection but patronage from the crown itself. Henry, who is usually represented as having almost always acted from the suggestion of the moment, and as having enthroned his passions above his reason, but who certainly never sacrificed what he conceived to be his conscience or prerogative to the will of others, fostered and supported its general principles; and, the more effectually to propagate them in his dominions, and to accelerate the arduous task in which he had engaged, invited hither a divine, in whose admirable erudition, as he remarked, and sound judgment all good men placed their hopes, the ever-memorable Melancthon. That he solicited not the assistance of Luther on this occasion should not perhaps be solely attributed to his personal dislike of that reformer; he well knew that the Protestant princes themselves at the most critical period had manifested a greater partiality for Melancthon. Luther, than whom no one was more capable of infusing energy into the cause in which he had embarked, was of all men the worst adapted to conduct it with moderation; he was calculated to commence, but not complete reformation.—Prompt, resolute, and impetuous, he labored with distinguished success in the demolition of long-established error; he also hastily threw together the rough and cumbrous materials of a better system; but the office of selecting, modelling, and arranging them was consigned to a correcter hand. Melancthon was of a character directly opposite to that of Luther, possessing every requisite to render truth alluring and reformation respectable; and hence upon him, in preference, the princes of Germany conferred the honor of compiling the public profession of their faith. When Henry therefore applied for the assistance of this favorite divine, by seeking the aid of one to whom Lutheranism had been indebted for her creed, he placed beyond suspicion the nature of that change which he meditated.

But the predilection of this country for the principles to which I allude, was not confined to a mere distant correspondence for the purpose of acquiring information and promoting discussion, or to a frequent solicitation of foreign assistance; an actual reform founded on them took place; and some popular instructions were either published with permission, or sanctioned by royal authority, which, with the exception of a few points only, breathed the spirit of Lutheranism. Of this no one at all conversant with the subject can for a moment doubt, who examines with attention the contents of what were at the time denominated 'The Bishops' Book,' and 'The King's Book,' the two most important publications of the day. And although in both these systems of faith (for such avowedly they were) some superstitious tenets may be discovered, which were afterwards rejected; yet little, if any thing, is to be found in either of them materially different from what was subsequently established, relative to any point with which my proposed inquiry is connected. Indeed the reformation of the succeeding reign ought not to be considered as distinct from that which was effected in this, but rather as a continuation and completion of it. In proof of which, without adverting to general resemblances, it seems sufficient to remark, that three of our existing articles, two which regulate the sacraments and one respecting traditions, were in a great measure copied word for word from a short code of doctrines which had been drawn up long before the death of Henry. Nor is complete originality even here to be met with; the sentiments and many of the very expressions, thus borrowed, being themselves evidently derived from another source, the Confession of Augsburg.

When Edward ascended the throne, the same attachment not only continued to prevail, but became more predominant, unfettered by the caprices of the ruling monarch. The offices of our Church were completely reformed, (which before had been but partially attempted,) after the temperate system of Luther, and not after the plan of subversion, rather than of reformation, which Calvin had recently exhibited at Geneva. Nor were any alterations of importance, one point alone excepted, made at their subsequent revision. At the same period also, the first book of homilies was composed; which, although equally Lutheran, yet containing nothing upon the subject of the sacramental presence, has remained without the slightest emendation to the present day. The benefits of Melancthon's personal services were again and again solicited; but they seem to have been too highly valued at home to be transplanted into a foreign country. Another circumstance likewise, which seems to have been little noticed, no less directly proves the favorite quarter to which our reformers looked for information. Cranmer, who had never concealed the bias of his sentiments, now more openly and generally avowed them. He translated a Lutheran catechism, which he edited in his own name, dedicated to the king, and recommended in the strongest terms, as a treatise admirably adapted to improve the principles as well as morals of the rising generation.

The opinions therefore of the primate were at this time perfectly Lutheran; and although he afterwards changed them in one single point, in other respects they remained unaltered. And it should be recollected, that he it was who principally conducted our Reformation, from its earliest commencement under Henry, to its termination in the reign of Edward, exerting his influence over the mind of the former, and his credit in the councils of the latter, to effect that which it was the prayer of his heart, and the pride of his life, to behold advancing towards perfection. Almost the whole merit of our ecclesiastical renovation must be imputed to him who, stilling the chaos of theological contention, produced harmony from discord, and beauty from deformity. To ascertain his peculiar attachments is to ascertain those of the Reformation; for under his direction, and with much of his individual aid, were prepared the offices of our Church and the articles of her creed.

As little reason then is there to question his ability, as his personal influence, his personal influence as his attachment to Lutheranism.—The latter point seems beyond all controversy. During his mission into Germany upon the subject of Henry's divorce, when he began to acquire an ascendancy over the mind of that monarch, which he never afterwards lost, he appears to have first received a favorable idea of the new doctrines, and to have proved his approbation of them by abandoning his clerical restriction of celibacy, and forming a connubial alliance with the near relative of a German reformer. From this era he became more and more attached to them; and as light was afforded him, according to his own observation, and in his own language, "Through divine grace he opened his eyes, and did not wilfully repugn against God, and remain in darkness." Nor if in one instance he at length departed from them, was his general predilection for them upon such account at all shaken. Yet ought it never to be forgotten, that truth alone was the object of his most ardent affections; and that he conceived this most likely to be promoted by rational investigation.—"For what harm," he remarked "can gold catch in the fire, or truth in discussion?"

On the whole therefore the principles upon which our Reformation was conducted, ought not to remain in doubt; they were manifestly Lutheran. With these the mind of him, to whom we are chiefly indebted for the salutary measure, was deeply impressed, and in conformity with them was our liturgy drawn up, and the first book of our homilies, all that were at the time composed.

That our articles were in general founded upon the same principles, I shall in the next place endeavor to prove; after which I shall proceed to the several points proposed for elucidation.

Our Reformers indeed, had they been so disposed, might have turned their attention to the novel establishment at Geneva, which Calvin had just succeeded in forming according to his wishes, might have imitated its singular institutions, and inculcated its peculiar doctrines; but this they declined, viewing it perhaps as a faint luminary, (for as such only could it then have been contemplated,) scarcely in the horizon of its celebrity. This they might have done: but they rather chose to give reputation to their opinions, and stability to their system, by adopting, where reason permitted, Lutheran sentiments, and expressing themselves in Lutheran language. Yet slavishly attached to no particular tenets, although revering those which were held universally sacred, and submissive to no man's dictates, they felt a conscious pride in reasoning for themselves; anxious only to prove all things according to that talent which God had given them, by the test of truth and the unerring standard of holy Scripture. The most distinguished of their number was the amiable and enlightened prelate to whom I have alluded. Under his guidance our reformed Church had emerged from the clouds which involved it in its earlier progress, and was rapidly advancing towards its meridian, when Papal superstition suddenly extinguished it in blood. But its extinction was not destined to be perpetual. Favored by Providence, which has often proved liberal in blessings to this nation, it soon resumed the lustre of which it had been deprived; and grateful ought we to be, that after a lapse of centuries, in spite of bigotry, skepticism, and infidelity, we still behold its influence undiminished, and its splendor unobscured.

## COMMUNICATIONS.

For the Churchman.

### MISSIONS TO THE EAST.

*Mr. Editor,*—In the report of Bishop Doane "on missionary operations in countries under foreign Episcopal jurisdiction," contained in the last number of the "Spirit of Missions," I read as follows: "When the attention of the Church was first directed towards Greece, the venerable bishop who was then ex-officio, the President of the Domestic and Foreign Missionary Society, addressed himself to the ecclesiastical authorities of the country in the spirit of Christian fellowship and love, and sought for the infant enterprise their patronage and prayers; *and from that time to this, all our operations in that country have been conducted with a strict regard to the authority of the Greek Church, and with respectful deference to her bishops. The history of our Foreign Missions presents no instance of the slightest departure from primitive and catholic principle: this is as it should be.*" I would, with great respect, ask the Right reverend author of this report, if he considers the establishment of the last school in Greece, in *direct opposition* to the remonstrance of the bishop of the diocese, as no departure from this "primitive and catholic principle?" Was not the unsuccessful attempt of Doctor Robertson to circulate tracts in Syra, as he himself tells us, in opposition to the circular of the Archbishop, a departure from this "principle?" Is there the least shadow of evidence, that the Greek Church, through her bishops, has ever expressed her approbation of the schools in Athens, or desires their continuance longer there? Has the patriarch of Constantinople ever expressed a desire for Dr. Robertson and Mr. Southgate to establish a mission within his "Episcopal jurisdiction?" Has the Right Rev. author never read the manifesto of the Greek bishops on this whole subject? I presume he has not been informed of the facts in the case. I hope the agitation of this subject will lead to such a correspondence with the bishops of the Greek Church, that we shall obtain *their* expressed opinion upon these schemes. F. M.

For the Churchman.

*To the Editors of the Episcopal Recorder.*

In looking over the interesting and valuable tables appended to the Spirit of Missions for July and August, which, by the way, I hope the clergy will attentively examine, I was struck with surprise at the fact there recorded in regard to St. John's Church, Brooklyn. After the publication of its rector's eccentric sermon entitled "Missionary Fanaticism," as well as his numerous pieces which have from time to time graced the columns of the New York Churchman against foreign missions, backed as all have been by the editor of that paper, I confess I was not prepared for the disclosure presented in the tables referred to. Turn to them, Mr. Editor, and see for yourself. St. John's Church, Brooklyn, Domestic Missions, *nothing*,—Foreign, $10!! Comment on this is quite unnecessary. While your eye is on the tables aforesaid, just see how the matter stands with two other parishes in the same town, Christ Church and St. Ann's, both stigmatized on all occasions by the said rector of St. John's, as amongst the number of fanatical, foreign missionary churches. Together they exhibit for Domestic Missions, $1,640 05, and for foreign, $765 66. VERITAS.

In answer to the above, the author of the "eccentric sermon on Missionary Fanaticism" would say, that he has not deemed it essential to make an ostentatious display in the public prints of the amount of the charities of St. John's Church. The sum of ten dollars was given by an individual expressly for that most deserving mission, the African: he knew of no other way, at the time, to remit it, than through the society, not thinking it would thus be blazoned forth; he will not again offend in like manner. He regrets that he and his congregation have not the means, or disposition, if you please, to contribute as much as some others. The sums which have been contributed, however, have been sent directly to the bishops, for whose dioceses they were intended. This was done because he wished to manifest his entire confidence in those who are the legitimate and properly authorized agents of the Church, and to save about *thirteen per cent*, which would otherwise have been deducted by the Secretaries in New York for salaries, clerk hire, room rent, servants, &c., &c. He has not intended to *stigmatize* other congregations: he has indeed ventured to express a doubt of the lawfulness of that kind of charity, which, as in the case of St. Ann's Church, sends annually hundreds of dollars to foreign lands, and permits a Church for the Africans, composed in great part of those who had been of its number, to be sold by the sheriff for two hundred and sixty dollars; also, as in the case of "Christ Church, of which the Rev. Kingston A. Goddard is rector, through J. A. Perry, Esq., Treasurer," which lately announced in the newspapers that they had given a certain amount, and were to continue it annually, to educate *three children in Crete*, when at this very time more than *one hundred children* are running wild in the streets *about the very church door* and the residence of these same persons, (that last-named of whom is a trustee of the public school,) because their poor parents cannot afford them clothes in which to appear decent in school.

"Comment on *this* is quite unnecessary." E. M. J.

# THE CHURCHMAN.

SATURDAY, AUGUST 3, 1839.

*Discourses on some of the doctrinal articles of the Church of England, also Lectures on the History of Saint Peter.* By the Rev. Henry Blunt, A. M., rector of Streatham, Surrey; late Fellow of Pembroke College, Cambridge; and Chaplain to his Grace the Duke of Richmond. Philadelphia: Hooker & Claxton. New York: Louis Sherman, 1839.

*Lectures on the History of our Lord and Saviour Jesus Christ.* By the Rev. Henry Blunt, A. M., rector of Upper Chelsea, late Fellow of Pembroke College, Cambridge, and chaplain to his grace the Duke of Richmond, 2 vols. First American, from the last London edition. Philadelphia; Hooker & Claxton, 1839.

*An Exposition of the Articles of Religion of the Protestant Episcopal Church in the United States of America.* To which are added some useful extracts. By Andrew Fowler, A. M., rector of the Protestant Episcopal church, Edisto' Island, South Carolina. Charleston, S. C.: Wm. Estill. 1839.

*A Scriptural Exposition of the Church Catechism; containing the Young Christian's Account of the Doctrines and Duties of his Religion, &c., newly arranged and enlarged.* By William Edward Wyatt, D. D. rector of St. Paul's parish, Baltimore. Baltimore; Published by the Prot. Episc. Female Tract Society. 1839.

*The Candidate for Confirmation Re-examined: with Questions and Addresses to Ministers, Parents, Sponsors, and others.* By the Rt. Rev. William Meade, D. D., Assistant Bishop of Virginia. Philadelphia; Wm. Stavely & Co. 1839.

On the first page of our last number we gave an extract from Mr. Blunt's History of the Reformation in reference to the Articles, and this week we have made a selection, bearing on the same point, from the Bampton Lectures of one of the most celebrated divines of the Church of England. We hope these passages will not be lost on our readers, and in connexion with them we beg that the following remarks of Bishop Mant, in refutation of a charge which is often made by sectarians and some professed Churchmen, may be carefully weighed.

"I proceed to remark," says Bishop Mant, "that we are accused of *abandoning the doctrines of the Reformation: the doctrines of the Church of England.*

"Now that some of the opinions of our accusers were maintained by certain persons at the earliest periods of the Reformation, and in this country, may readily be allowed. The doctrine of perfection, for instance, was so maintained, as we learn from our articles, by which, as well as by the Augsburg Confession, it is condemned. The doctrine of not falling from grace had also its advocates; for so we are informed by Bishop Latimer, who pointedly deprecates it as a novel upstart opinion. Thus again, with regard to the Calvinistic tenets in general; of which an historian speaks in language, well calculated to excite attention, from the correspondence which it exhibits between those times and the present.—'There were some men,' he says, 'who in the beginning of the reign of King Edward the Sixth, busily stickled in the maintenance of Calvin's doctrines.—And *thinking themselves to be* MORE EVANGELICAL *than the rest of their brethren, they either took unto themselves, or had given by others, the name of* GOSPELLERS. Of this they were informed by the reverend prelate and right godly martyr Bishop Hooper, in the preface to his Exposition of the Ten Commandments:—Our Gospellers, saith he, be better learned than the Holy Ghost; for they wickedly attribute the cause of punishments and adversity to God's providence, which is the cause of no ill, as he himself can do no ill; and over every mischief that is done, they say it is God's will. In which,' adds Heylyn, 'we have the men and their doctrine; the name of Gospellers, and the reason why that name was ascribed unto them.'

"Thus far then it may be conceded, that the doctrines for which our accusers contend, the doctrines of Calvin especially, were not without their advocates, in the age of the Reformation, either at home or abroad. But is it to be understood that these doctrines formed part of that system of faith which was generally adopted by those who separated from the Church of Rome? Unquestionably they did not.—Earnestly as they were maintained by their great patron, whose name they bear, and by those divines with whom he was more closely connected, and who (as judicious Hooker says) 'deemed his books almost the very canon by which both doctrine and discipline were to be judged;' let it not be supposed that the establishment of these doctrines in a general view formed any part of the reformation from the corruptions of Popery: let it not be supposed that these doctrines did in fact constitute a part of the creed of those, whether individuals or churches, whom we are bound to regard with the most grateful and fond attachment. Abroad; whatever may have been the opinions of Calvin and his adherents, and those churches in France, in Switzerland, and in the Netherlands, which were 'cast according to the mould which he made;' let it never be believed that those were esteemed the doctrines of the Reformation, which Melancthon condemned as 'the dotage of Stoicism, and the ravings of Manichæan madness;' which the Confessions of Augsburg and of Saxony unequivocally discourage; and which the Lutherans deprecate, under the name of 'the predestinarian pestilence;' from which they shrink with even greater abhorrence than from Popery itself; and which they accuse of dethroning God, and making the devil the object of worship in his stead. At home; whatever opinions may have been espoused by our northern neighbors, who in 'erecting the fabric of their own reformation, took the self-same pattern' as those who had moulded themselves after Calvin's example; let it not be believed that these doctrines were ever intended to be set forth for the doctrines of the English Church; reformed as it was by men who, steadfastly adhering to the sentiments of the primitive fathers, in the construction of the formularies composed for regulating the faith of the country, chose for their coadjutor, not Calvin, but Melancthon; and for the model of their articles of faith, the language of the Augustan Confession: and who have most plainly, and unquestionably, and repeatedly asserted the doctrine of God's willing all men to be saved; of universal redemption purchased by the sacrifice of Christ; of the co-operating and assisting grace of the Holy Spirit, and of the possibility of falling from God, so as to be utterly and finally destroyed: doctrines, by the establishment of which, as the learned Bishop Bull has unanswerably remarked, 'the whole frame and fabric of Calvinism is shattered and overthrown.'"

These united testimonies, the results of *historical investigation*, go to show that the articles of the Church are neither Calvinistic, nor designed for the comprehension of Calvinists and Arminians on a common ground: that the true key to their meaning is to be found in the subtleties of the schoolmen, and that the best elucidation of them is to be found in the Common Places of Melancthon. Referring the reader to the extracts on our first page, from Cox's Life of Melancthon, we offer a further quotation from Archbishop Laurence.

"Universal grace, indeed, was at all times a favorite topic with the Lutherans; nor would they admit of any predestination, except that of a beneficent Deity, who was in Christ reconciling the world to himself; except a predestination, conformable with that order of things, which he has established, and with the use, or abuse, of the means, which he has ordained. The Almighty, they said, has seriously willed and decreed, from eternity, all men to be saved, and to enjoy everlasting felicity; let us not therefore indulge in evil suggestions, and separate ourselves from his grace, which is as expanded as the space between heaven and earth; let us not restrain the general promise, in which he offers his favor to all without discrimination, nor confine it to those, who, affecting a peculiar garb, wish to be alone esteemed pious and sanctified. If many perish, the fault is not to be imputed to the divine will, but to human obstinacy, which despises that will, and disregards a salvation destined for all men.—And because many are called, but few are chosen, let us not, they added, entertain an opinion highly impious, that God tenders his grace to many, but communicates it only to a few; for should we not in the greatest degree detest a Deity, by whose arbitrary will we believed ourselves to be precluded from salvation?

"Upon the important point likewise of the conditional acceptance of the individual, their ideas were not more distinct, than their language was explicit. If God chose, they argued, certain persons only, in order to unite them to himself, and rejected the remainder in all respects alike, would not such an election without causes seem tyrannical? Let us therefore be persuaded, that some cause exists in us, as some difference is to be found between those who are, and those who are not, accepted.—Thus they conceived that, predestinating his elect in Christ, or the Christian Church, to eternal salvation, he excludes none from that number by a partial adoption of favorites, but calls all equally, and accepts of all, who obey his calling, or in other words, become true Christians, by possessing the qualifications which Christianity requires.

"After what has been observed, it may seem perhaps almost unnecessary to subjoin, that they held the defectibility of grace, its indefectibility being a position supported but by those, who think the Redeemer died for a selected few alone. He, they stated, who falls from grace, cannot but perish, completely losing remission of sin, with the other benefits which Christ has purchased for him, and acquiring in their stead divine wrath and death eternal. Let us execrate, said Melancthon, who, it should be remarked, in his private correspondence expressly termed Calvin the Zeno of his day, let us execrate the stoical disputations which some introduce, who imagine, that the elect always retain the Holy Spirit, even when they commit atrocious crimes; a manifest and highly reprehensible error; and let us not confirm in fools security and blindness."

Mr. Fowler's book contains much sound and valuable matter, but does not supply the want which is felt of a popular exposition of the articles. His style is destitute of those attractions which have become a needful passport to public favor; the catechetical form which he has adopted, though satisfactory to the patient and studious, is ill adapted to the taste of the majority; while the occasional admission of technical expressions and obsolete phraseology, without that redundancy of words which indirectly explains their meaning, serves rather to repel than to allure. Still, if the reader is inclined to hold converse with a man of another age, he has no reason to shun the company of Mr. Fowler; and though he may occasionally smile at the simplicity and quaintness of his guide, he will more frequently profit by his instruction. As a specimen of his manner, we refer to the Thirty-first Article, "Of the one Oblation of Christ finished upon the cross." Having quoted the article he proceeds as follows.

"*Q.* How many propositions does this article contain?

"*A.* Three; namely,

"1. The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual.

"2. There is none other satisfaction for sin but that alone.

"3. The sacrifices of masses, in the which it was commonly said, that the priest did offer Christ for the quick and dead, to have remission of pain and guilt, were blasphemous fables and dangerous deceits.

"*Q.* How do you prove from the sacred Scripture, that the one offering of Christ is a perfect redemption, propitiation, and satisfaction for the sins of the world, both original and actual?

"*A.* From Heb. x. 10, where the author of that epistle tells us, that 'we are sanctified, through the offering of the body of Jesus Christ once for all.' It would be easy to adduce many other texts, to the same purpose; but I will only add 1 John ii. 2.

"*Q.* What do the primitive fathers say of the sufficiency of Christ's death?

"*A.* Irenæus says, 'It is one and the same Jesus Christ, the Son of God, who by his passion hath reconciled us to God; and he hath truly saved us,' lib. vi. cap. 18. And again,—'For this cause Christ died, that the Testament of the Gospel being opened to and read by the whole world, might first make those free who were in bondage, and afterwards make them heirs of such things as were his,' lib. v. cap. 9.

"*Q.* Since the offering of Christ once made upon the cross was sufficient, is there then occasion for any more?

"*A.* No; there is no occasion for any more; and, besides, since it is perfect, it ought not to be repeated.

"*Q.* How do you prove from the sacred Scripture, that there is none other satisfaction for sin but that alone?

"*A.* From Heb. x. 26. 'If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.'

"*Q.* What does St. Cyprian say upon this head?

"*A.* He says that we make mention of his passion in all our sacrifices; for the passion of our Saviour is the sacrifice which we offer. *Epist.* 63.

"*Q.* May not the sacrament of the Lord's supper in a large sense be called a sacrifice?" &c.

Mr. Fowler is very full on the Seventeenth Article, and contends strongly for conditional predestination. In this view we agree with him, but whether it was ever designed to be taught by the article, is, we think, very doubtful; and Mr. Fowler himself seems to be of the same opinion. The question of *particular* or *individual* election, or predestination to eternal life, is a question of the schools; and it must be gratifying to know that no reference to it was designed in our scriptural articles. This is the view which is taken by many most judicious and learned divines, who suppose the Seventeenth Article to refer, not to the election of individuals out of the Church, but of the Church itself, out of the world. This view of election is scriptural and practical, full of comfort and worthy to be introduced even in our catechisms; as we find it in the following extract from Dr. Wyatt's Catechism.

"*Q.* Can you as plainly make it appear that God the Holy Ghost doth sanctify both you and all the people of God?

"*A.* The people—or as the English Catechism has it, the *elect*, that is, the *called*—people of God, being all those who are chosen out of the bulk of mankind, and called to be members of Christ's Church, they are sanctified by the Spirit of God in baptism, and furnished, in the communion of that Church, with all such spiritual assistances, both outward and inward, as may enable them to bring forth the fruits of the Spirit.

"*Q.* Does a change of character as well as of condition necessarily follow from our being called to be the people of God?

"*A.* Not at all. We may resist the Holy Ghost.

"*Q.* When the means of grace produce their proper effect, what does follow thereupon?

"*A.* The Sanctifier becomes also the Comforter of the elect; by assuring them that, notwithstanding their former sins and present frailties, they are now in a state of grace and favor with God, and shall, at the resurrection in the last day, be numbered amongst the saints in glory everlasting."

Dr. Wyatt's Catechism is, in great part, a reprint from an old English work, and cannot be too strongly recommended. It developes with equal plainness and fulness, and under sanction of the most abundant scriptural authorities, the doctrinal principles which constitute the true and distinctive excellence of our Church, and have secured for her the love and respect of all who value piety without fanaticism. The erroneous views of conversion, regeneration, justification, &c., which largely prevail in our country, fail of beneficial influence on the generality of the people; they lead a few to be pious at the expense of the many; and the piety of these few they are apt to alloy with enthusiasm, pride, and censoriousness, while they serve to estrange others from the Christian religion, and steel them against it as an institution in which they have no interest, and to whose laws they are not subject, and by which they are not to be governed. Very opposite effects must result from the exhibition of the Church, that nurtures her children in the belief that they are by baptism invested with the privileges of the new covenant, and placed in the way of salvation. This view is clearly exhibited in Dr. Wyatt's Catechism; take, for example, the following passages.

"*Q.* To what privileges were you admitted when you were baptized?

*A.* I was then made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

*Q.* How in baptism was you made a member of Christ?

*A.* As being thereby admitted into the Church of Christ, and so made a member of that body and society of which Christ is the head.

*Q.* What occasion was there for your being made a member of Christ?

*A.* Because I was 'by nature born in sin;' so that I am under the power of a corrupt nature, as a child of fallen Adam."

"*Q.* What is the 'inward and spiritual grace?'

*A.* 'A death unto sin and a new birth unto righteousness.'

We were dead in trespasses and sins in our natural state; in our regenerate state we should be alive unto righteousness. We should retain no love for sin, and whenever we feel it rising within us, we should strive against it, and pray to God to enable us to conquer it.

*Q.* What followed upon your obtaining church membership?

*A.* Being thus grafted into the body of Christ's Church, I was regenerated into a new and better state than that in which I was born, and upon my then entering into a gracious covenant with God, he from thenceforth became my most merciful Father in Christ Jesus.

*Q.* What benefit accrues to you from that relation?

*A.* Being thus received for his own child by adoption, I have a claim of right to that heavenly inheritance, which is the portion of the sons of God, and which I shall certainly have the possession of, unless, by not performing my part of this covenant, I provoke him to disinherit and cast me off.

*Q.* What duties do these great and singular advantages naturally suggest to us, to whom they are vouchsafed?

*A.* As we are members of Christ, it behooves us to walk in conformity to Christ our head, in the unity and communion of his body, the Church, and with due regard to the personal welfare of one another. As we are children of God, we ought to be obedient to our heavenly Father, and holy as he is holy. As we are inheritors of the kingdom of heaven, we ought to prize heaven above earth, and take care to secure our interest there, whatever becomes of the things of this world."

"*Q.* What is the nature of that faith which we are to give to the articles of that creed?

*A.* It must be an assent to the truth of all and every one of them, and such an assent as is hearty, active, or practical and steadfast.

*Q.* And is a faith thus qualified sufficient to our justification?

*A.* Yes, and that without the deeds of the Jewish ceremonial law.

*Q.* Are the doctrines of the Christian faith summed up in any other form?

*A.* Yes, in the Nicene Creed and in the Thirty-nine Articles of Religion.

*Q.* Is there any kind of faith by which we may be accounted righteous before God, without the works of evangelical righteousness?

*A.* No; and therefore I was put under this further engagement, thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

*Q.* Which are those commandments, to which this part of your vow relates?

*A.* The Ten Commandments of the moral law; under which are comprehended all those particular precepts of the Old and New Testaments, which are reduced to one or other of those heads.

*Q.* What is it to keep these commandments?

*A.* To keep them as we ought to do, is to yield an universal obedience, that is, not only to some of them which are least difficult or disagreeable, but to all; not only upon great occasions, but uniformly; in secret as well as before the world; in the heart as well as in the actions; and to persevere therein so long as we live."

"*Q.* But are you able to keep this vow?

*A.* Not by my own strength, but by God's help I am able: for I have promised nothing therein but what that God hath commanded; and God, a being equally just, and holy, and merciful, can require no more than he knows that, by his proffered grace, we are well able to perform."

"*Q.* What do you believe concerning the holy Catholic Church in the ninth article?

*A.* That Christ hath and ever will have one visible body, or congregation of men that believe in him separated from the rest of the world by a holy covenant with God; whose doctrine is pure and holy, and whose sincere members are sanctified by the Spirit of holiness; and which therefore I call holy. I believe too that this Church is not confined to one nation or people, as the Jewish Church was; but laid open for the free admission of all mankind into it; and which therefore I style catholic or universal.

*Q.* What do you mean by the other part of this article?

*A.* By saints I understand all the professed members of this universal Church; and do believe that there is among some of them, and ought to be among all, a communion or fellowship in apostolical doctrine and ministry, public worship, and all the offices of Christian charity."

"*Q.* Is water baptism of itself sufficient to salvation?

*A.* Though the institution of Christ, as understood by his apostles, makes baptism with water to be ordinarily necessary, yet *it is not sufficient* to salvation without the inward and spiritual grace signified thereby.

*Q.* What is the inward and spiritual grace?

*A.* A death unto sin and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

*Q.* What instruction is hereby given?

*A.* That in our natural state we are corrupted and defiled with sin, and being so, are under the anger and liable to the judgments of God. But that baptism delivers us from that unhappy condition, by applying to us the means of cleansing us from the guilt and power of sin, by taking us into a covenant of grace and favor with God; and by infusing a principle of new life into our souls, to enable us to live according to God's laws, and so to attain that everlasting happiness, which is the free promise of God in Christ."

These extracts are perhaps longer than some readers will approve, but there may be others to whom the views they communicate are not familiar.

We objected to Mr. Blunt's book "as calculated to cherish a taste for an exciting and shadowy kind of preaching, far from congenial with the sober and substantial piety of the Church." If any one supposes that by this remark we wish to discourage spiritual religion, or that the views which we have just adverted to in Dr. Wyatt's Catechism are inconsistent with evangelical preaching, we point him, in refutation of such an opinion, to the last work, the title of which is prefixed to the present remarks, Bishop Meade's "Candidate for Confirmation Re-examined." Considering how the wisdom of this world has insinuated itself into the Church, and mingled with the wisdom which cometh from above, and how flooded we have been, in the form of tracts, and commentaries, and systematic treatises, with the turbid waters of sectarian divinity, the production of such a work as Bishop Meade's is not a little remarkable. Judging from this performance, we could almost say that the mantle of "good Bishop Wilson" had fallen upon its author, and blessed him with the same union of godly simplicity and severe piety; (severe we mean, in Milton's sense, who sings of

"Truth, wisdom, sanctitude, severe but pure;
Severe, but in true filial freedom placed.")

Human learning, with the author of this tract, is but an instrument in his Master's service, and the sole and absorbing desire of his heart is the promotion of a living, fruitful piety; a piety breathing the very soul of the Church, who, with a mother's love, is ever entreating and constraining her children to obey the holy requirements of the all-wise and gracious Father. We inserted, a few weeks since, on our last page, an extract from Bishop Meade's excellent tract, to which, through inadvertence, we neglected to direct the attention of our readers; and we now venture to adduce the following further quotation as a specimen of primitive eloquence worthy of a Chrysostom: it is part of an address to the young, urging them to a speedy preparation for confirmation.

"Perhaps the spirit of some parent, who went to the grave sorrowing over an unpromising child, and fearing never to see it in the abodes of peace, is permitted to come down and witness the efficacy of prayer long since offered, and the power of grace long delayed, over that child who 'was lost but is found,' and now is ready to kneel and be numbered with the blest. Would that all parents present were thus happy and all their children thus blessed! And why, O ye children, will ye not thus bless and be blessed? Are you afraid of religion? Think you that God is not able to make you ten thousand times happier than the world can? Oh, come and taste, and see how gracious the Lord is, and how pleasant and peaceful are all the ways and paths of true religion. Give yourselves this day unto God, and choose him as your everlasting portion. But, alas! I know too well that many of you will not do this.—God is not in all your thoughts. You are going further and further from him every day.—You are tearing yourself away from his Church. You are severing every bond which once bound you to it. You are trampling underfoot that holy instrument by which fond parents once gave you to the Lord. You are wiping the sacred cross from your brow, as if it were dishonor to you. You are turning your backs upon the blessed Redeemer, and rushing headlong into the world. O wretched youth, what are you doing, whither are you going? What can you expect but judgments and calamities in the course you are pursuing? What if the Church of God were to deal with you in the severity of her holy discipline? Would she not, as wise and good men have counselled, proceed to pass sentence upon those who, nurtured in her bosom and fed on her bounty, have made themselves outlaws, renouncing her authority and abusing her goodness? Would she not, by some solemn form, declare you excommunicated from her bosom, and warn her yet hopeful young ones to beware the companionship of those who have impiously broken the covenant of their fathers? But she would not be unkind, or even seem to be so; she is still a mother even to her unworthy children. She would not drive them from her bosom, but would rather draw them to it by the cords of love. She would this day by me, her unworthy minister, say to those of you who are even now renouncing her authority and fleeing away from her maternal arms, that wherever you may wander through this world of sin, you will find no home, no shelter like the bosom of a mother, no friend like that Saviour to whom she would wed your soul. She beseeches you to return, and declares that her arms are ever open to receive you. And will you renounce, even for a time, such a mother? Will you this day cut yourself off from her communion, and choose this wretched world for your portion? Then go; but remember no blessing from heaven above or earth beneath can go with you."

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**We are indebted for the following and truly grateful intelligence, to the New York Observer of last week.**

### REPORT BY THE VEN. ARCHDEACON DEALTRY, OF HIS VISIT TO THE VILLAGES NORTH OF KISHNAGHUR.

On the return of the bishop and myself from the Straits, at the end of November, 1838, we received from Mr. Deerr, the Church missionary stationed at Kishnaghur, an account of a wonderful excitement and inquiry, on the subject of religion, among the natives in several villages near the Sudder station, to which he is appointed. Subsequent letters to the same effect determined us to visit those villages, and to inquire into the origin and reality of the work.

The bishop's duties, however, in Calcutta, prevented him from fulfilling his intention; but, at his request, I most gladly agreed to visit the scene of the work, and to make all the inquiry I could, in order that we might judge how far it was the work of the blessed Spirit of God.

Accordingly, on February 8, 1839, I left Calcutta, in company with a native friend, the Rev. K. M. Banerjea, for Kishnaghur. We arrived there on Saturday morning, the 9th. I was most kindly received by R. P. Nisbett, Esq., the Civil and Session Judge. As we could not go out to the villages before Monday, I endeavored to obtain from Mr. Deerr as full an account as possible, of the work which had brought me up. I received from him the following particulars.

### NUMBER OF INQUIRERS.

There are not less than fifty-five villages, containing, among them, upward of 500 families, who are convinced of their lost state as sinners, believe that the Gospel of Christ provides the only means of salvation, and are ready and anxious to be baptized into that faith. These families average about six in a family; so that there are not less than 3000 souls seeking admission into the Christian fold.

### ORIGIN AND COMMENCEMENT OF THE WORK.

He had heard, in the beginning of 1835, of a persecution against a sect composed partly of Mussulmans and partly of Hindoos. This sect was called "Kurta Bhoja," Worshippers of the Creator. They are derived from the sect of the Dervish among the Mahomedans; but have adopted, in addition, some articles of the Christian faith. They worship only one God, have nothing to do with idols, and believe that God will come into the world in a human form.—Mr. Deerr believes that, in their present character, they are of recent origin. He heard that they bore the persecution against them with great patience; and thought that this was a proof of their sincerity, however erroneous might be their principles; and determined to pay them a visit, to inquire into their belief, and to direct them, if possible, to the true way of salvation. He accordingly went; and in the first visit was convinced of their sincerity, saw much that was good among them, much that he greatly admired, especially the love and affection which they had for one another. In speaking upon the Christian religion, he did not think there was much impression made; but he left them some copies of the gospel, and determined to visit them again. He renewed his visit in the beginning of 1836. They received him more cordially, listened to him more attentively, and an impression was evidently made favorable to the truth. After several visits of a similar nature, he asked to have public worship among them. They agreed; but with considerable reluctance, as they were afraid of increasing persecution. After dinner, the inquirers assembled for worship, and many of the heathen joined them. They showed, however, great fear and timidity. The missionary asked them one by one, "Are you afraid to pray?" They replied, "No; we are not afraid." He then said, "Let us pray;" the inquirers immediately fell upon their faces. The heathen were startled at this, as they considered the very act of prayer with Christians an avowal of Christianity. Hence, all these inquirers were, from this time, considered as out of the pale of heathenism; their caste was gone, and they were looked upon as the followers of Jesus Christ. They were put under Christian instruction, and, a few months after, were baptized. A most rigid persecution was now commenced against them. Their wives and children were taken from them by their heathen relatives, and only restored by an order from the magistrate. From this period the truth prevailed more fully; others, of the sect especially above named, visited the Christians, and became more favorably disposed toward them, and invited the missionary to preach the gospel to them also. He complied with their request; public worship was established among them; many were convinced of the truth of Christianity, and openly declared "that this was the very thing which they had been seeking for."

In 1838, the leading men in ten villages belonging to the Kurta-Bhoja sect avowed their belief in the gospel, and, after instruction, were baptized into the faith of Christ. They straightway confessed Him before the heathen, and established public worship in their villages. This created great excitement and curiosity among their relatives and connexions. They attended the worship, to know what it all meant: more violent opposition and persecution were the result, and every one that attended the worship was considered a Christian. In one village the excitement was so great, that when the missionary began to preach, they anxiously inquired, "What! has the pestilence reached us also?" An inquirer had two brothers, who fled from their homes for fear of catching the infection. The man before whose house the preacher stood was turned out by the villagers, because they thought he had been the means of bringing the missionaries to the village. But, as is usual in persecutions, the truth spread—the Christians were more in earnest, the inquirers multiplied, and the word of God prevailed, so that whole tribes became obedient to the faith. Here is the result. Some of the sect have gone back again; but the greater part remain firm, and are now anxious for baptism.

In only one instance he has found that an individual professed himself a Christian from fear, and not from principle. This the man has since confessed. His father-in-law had become a Christian. He visited him to talk with him on the subject. He was considered for this act a Christian, and cast out by his neighbors on his return. He has, however, since given good hope. From the first time of the inquiry Christian catechists and teachers have been constantly among them. The missionary has little doubt of the sincerity of most of them.

Here is his statement of the origin and progress of the work. It appears natural, and what we would have expected. We hope it is of God; but we should speak with caution, and wait to see further.

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**Missionary Fanaticism.**—We had hoped that our reserve in regard to Mr. Johnson's sermon on Missionary Fanaticism, if it did not secure for us the approbation of the Episcopal Recorder and Christian Witness, would at least save us from their censure. It would seem, however, as if our good brethren when they cannot find faults in us, are determined to make them; probably for no worse reason than that invention is a greater proof of genius than discovery. They both charge us with having backed and endorsed the Rev. Mr. Johnson's sermon on Missionary Fanaticism. We have not as yet done so. We have, indeed, admitted Mr. Johnson to speak for himself in our columns, and shall be pleased to accord the like courtesy to the editors of the Recorder or Witness, should they desire to reply to him through the same medium. The Church, a sound and able paper in Upper Canada, and likely, therefore, to form a more impartial judgment of the sermon than ourselves, has noticed it in the following terms, which, whether approved by us or not, we take as an evidence of kind feeling on the part of the Canadian Church.

"We have to acknowledge the receipt of a very sensible and valuable discourse by the Rev. Evan M. Johnson, rector of St. John's Church, Brooklyn, entitled, 'Missionary Fanaticism Opposed to Christian Zeal.' We have not space to-day for any extracts from this useful sermon; but we hesitate not to express our approbation of its general spirit and tenor—to counteract the too prevalent, but certainly erroneous opinion, that in the plenitude of our Christian regard for the heathen and the stranger, we are perfectly justifiable in overlooking the wants of our children and neighbors at home; that we may despatch missionaries, at an enormous cost, to China and the South Seas, and leave thousands within our own borders to 'perish for lack of knowledge!'

"We recollect that when the establishment of our excellent and useful Missionary Society at Toronto was first contemplated, it was designed to limit its operations to the evangelization of the Indians. We ventured, at the time, to offer to the late Bishop of Quebec an humble suggestion against so contracted a sphere of duty on the part of our first missionary society, and pointed to the scattered multitudes of our own communion throughout the province, who were utterly destitute of the ministrations of the Church—the prey of every teacher of 'strange doctrine,' and in danger of falling into infidelity itself. That pious prelate immediately admitted the justice of the suggestion; and chiefly through its influence the care of our 'destitute settlers' was included in the benevolent designs of the society. The missionary journals of the Rev. Adam Elliott and others employed by the society, will show that we were not mistaken in our calculation of the advantages about to be achieved in annexing to its primary designs a proportionate attention to the spiritual wants of the thousands of unsupplied Churchmen which almost every district in the province contains.

"We are far from underrating the pious feeling which incites Christians to extend their philanthropic views beyond the bounds of their own land; but it becomes them—whatever of religious romance may be associated with the name of evangelizing the pagan and the idolator—to give a paramount attention to the condition of the spiritually needy around them. For, in this new world especially, there are thousands upon thousands, who, having been originally instructed in 'the truth as it is in Jesus,' are in danger of relapsing into practical heathenism, and evidencing the condition of the individual in the Gospel, who, having been 'swept and garnished,' becomes again the prey of the insidious tempter, and whose 'last state' is therefore 'worse than the first.'"

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**Oxford Tracts.**—Have you subscribed for the Oxford Tracts? Have you paid your subscription? If not, lose no time in doing so. The subscription list has gone forward beyond our most sanguine hopes; but we are sorry still to miss from it the names of many of our excellent laymen. The first number is out; and, if the subscriptions warrant, the remaining numbers will be issued at the rate of two or three a week until the whole are published.

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**To Correspondents.**—"Truth," on Bishop McCoskry's address, shall be inserted, unless the writer shall think that the necessity of its insertion will have been superseded by the remarks which we shall offer in our next.

"Amicus Ecclesiæ" is as usual, excellent; and we shall make room for him next week, if possible.

Many thanks to "T. S." His history of "Good old Mother Trinity" would have appeared this week but for a mistake in the arrangement of matter.

"J. E. B." is received.

"The Chimes of England is the first lyric of the day." So writes to us one who is himself a poet, a man of letters and eminent in the Church.

## SUMMARY.

The most Reverend the Archbishop of Cashel, Dr. Richard Laurence, died in Merrion-st., Dublin, on Friday night, December 28th, at the close of his 79th year. On the day of his death he remained up stairs, but was not confined to his bed, and on that day, for the first time in a life nearly extended to fourscore years, he had the attendance and advice of a physician. Dr. Richard Laurence, at the age of 18, was matriculated in this university, July 14, 1778, as an exhibitioner of Corpus Christi College, his brother Dr. French Laurence, being at that time a scholar on the county of Somerset. He took the degree of B. A. April 10, 1782, and of M. A. July 9, 1785. Having left college upon taking his bachelor's degree, he married, became curate of Coleshill, and engaged in tuition. His literary labors were here extended far beyond the instruction of pupils; for he contributed articles of criticism to the *Monthly Review*, and with still greater distinctness of purpose and employment, undertook the historical department of the *Annual Register*. On the 27th of June, 1794, he took the degrees of B. A. and D. C. L. Upon his brother's appointment to the regius professorship of civil law, in 1796, he was made deputy professor, and as such permanently resided in Oxford, where, with his wonted zeal and application, he soon obtained an exact knowledge of the laws and constitution of the university, which he often evinced upon statutory questions and convocational practice. His addresses, on presenting candidates with honorary degrees, were distinguished by the strength and terseness of their Latinity. In 1814 he was made regius professor of Hebrew, and canon of Christ Church. The patronage which helped him to this notice of the crown was that of the late Lord Stowell, then Sir William Scott, to whom, in the year 1814, he dedicated his remarks "upon the Systematical Classification of the MSS. adopted by Griesbach." But though he was thus indebted to Sir William's favorable opinion, the professorship was actually given by the Earl of Liverpool. By the same careful observer of clerical qualifications for the high offices in the Church, he was recommended for the archiepiscopal chair, as Archbishop of Cashel, in 1822, upon the death of Dr. Broderick. We have now traced the course of academic and theological duties which was pursued by the late prelate, and which ultimately conducted the curate of Coleshill to the see of Cashel. A more resolute devotion to study, a more undeviating course of benevolence and integrity, a more amiable picture of social and domestic virtues, a more gentle, kind, condescending deportment, were never entered upon the records of private or public life; and if to these were added the sincerity and soundness of his Christian faith in the promise of the Gospel, of his Christian obedience to its precepts, of his humility before God and his good-will to man, there would then be formed a true representation of the life and character of the late archbishop.—*Oxford (England) Herald.*

From the British Magazine.

A very superior achromatic microscope, and an astronomical telescope, have been presented to the Rev. E. Dewdney, M. A., incumbent of St. John's Chapel, Portsea, by his congregation. The purchase money, £181 13*s*. was subscribed in a few days by about four hundred individuals, many of whom were of the poorer class. Mr. Dewdney was the gentleman who presented so firm a front in defence of the poor against the committee which was selected for inquiring into the operation of the new poor law.

*Exeter.*—On April 19 a numerous and highly respectable meeting was held in the Guildhall, Torrington, for the purpose of forming a local board for the extension and improvement of national education, in connection with the Established Church. The archdeacon of Barnstaple presided; and the meeting was addressed by Lord Clinton, Lord Courtenay, Rev. J. Guard, and several most respectable yeomen. Lord Ashburn signified by a note his entire approbation of the objects of the board, and his readiness to contribute. The list in a short time exhibited donations to the amount of £100, and annual subscriptions to the same extent. A highly respectable meeting, for the same object, was held on the 22d of April, at one o'clock, at the Priest Vicar's Hall, in this city; the Rev. Archdeacon Stevens in the chair. Lord Courtenay, in an able speech, (in which he said that already local boards had been formed at Bideford, Tiverton, Honiton, Torrington, and that shortly others would be formed in Teignmouth and Southmolton,) moved a resolution for the formation of one for this city and the surrounding district. The Rev. Precentor Lowe seconded the resolution, which was carried unanimously.—*Exeter Gazette.*

## DIOCESAN RECORD.

### BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION

Tenth Sunday after Trinity, August 4, A. M. Ballston Spa, *Saratoga county*; 4 P. M., Saratoga Springs; 5, Herkimer, *Herkimer county*, 3 P. M. Laying of corner-stone.

Eleventh Sunday after Trinity, August 11, Morristown, *St. Lawrence county*. Tuesday, 13, Ogdensburgh. 14, Lisbon. 15, Waddington. Saturday, 17, Potsdam.

Twelfth Sunday after Trinity, August 18, Canton, Tuesday, 20, Malone, *Franklin county*, ordination A. M. confirmation P. M. Thursday, 22, Plattsburgh, *Clinton county*.

Thirteenth Sunday after Trinity, August 25, Ticonderoga, *Essex county*. Wednesday, 28, Hampton, *Washington county*. 29, Granville. Saturday, 31, Fort Edward.

Fourteenth Sunday after Trinity, September 1, A. M., Sandy Hill; 4 P. M., Glenn's Falls, *Warren county*. Tuesday, 3, *Schenectady*, institution A. M., confirmation P. M. Thursday, 5, Marlborough, *Ulster county*, consecration A. M., confirmation P. M 6, Walden, *Orange county*, ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, Sept. 8, Phillipstown, *Putnam county*, ordination A. M., confirmation P. M.

Sixteenth Sunday after Trinity, Sept. 15, St. Mary's Church, *New York*.

Seventeenth Sunday after Trinity, September 22, Astoria, *Queen's county*, institution A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

*Episcopal Acts by the Bishop of this Diocese.—Westchester county.* Friday, July 19, confirmed 21 in St. Peter's Church, Westchester.

Eighth Sunday after Trinity, July 21, in the morning, confirmed 1 in Trinity Church, New Rochelle.

In the afternoon, confirmed 9 in St. Thomas' Church, Mamaroneck.

Monday, July 22, confirmed 20 in Christ Church, Rye.

Tuesday, July 23, confirmed 6 in Grace Church, Whiteplains.

Festival of St. James the Apostle, Thursday, July 25, in St. Matthew's Church, Bedford, admitted the Rev. Alfred H. Partridge, Deacon, the Assistant Minister of the parish, to the Priesthood. Morning prayer was read by the Rev. Robert W. Harris, rector of Grace Church, Whiteplains, assisted by the Rev. Peter S. Chauncey, rector of Christ Church, Rye, who read the lessons; the sermon preached by the bishop, and the candidate presented by the rector of the church, the Rev. Samuel Nichols. The Rev. Edward N. Mead, rector of St. Paul's Church, Sing Sing, the Rev. Benjamin Evans, missionary at Patterson, Putnam county, and North Salem, the Rev. Lewis P. W. Balch, rector of St. Bartholomew's Church, New York, and the Rev. David Ogden, of the Diocese of Connecticut, were also present, and assisted in the laying on of hands.

Friday, July 26, confirmed 1 in St. James' Church, North Salem.

*Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.*

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 36 Cliff.
De Grasse, Rev G Isaiah, 43 Liberty.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 245 Bowery.
Haight, Rev Benjamin I, 3 Rutgers Place.
Halsey, Rev Charles H, 453 Houston.
Hammell, Rev William, 31 Downing.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston
Henry, D. D. Rev Caleb S. Mercer, 2d door below 8th.
Higbee, Rev Edward Y. 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Charles. Middle Road Murray Hill, between 4th and 5th Avenues, near Thirty-sixth.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Manney, Rev Solon W, corner of Avenue D and Tenth.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 20, City Hall Place.
Pound, Rev. Jesse, corner Vandam and Hudson.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Schroeder, D D, Rev John F, 77 White.
Seabury, D D, Rev Samuel. 365 Hudson.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Warner, Rev Thomas, 206 Wooster.
Wainwright, D D, Rev Jonathan M, 30 Beach.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

*Brooklyn.*

Brittan, Rev Thomas S, 117 Nassau.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, Lawrence, 36 Butler.
Shimeall, Rev. R. C. Washington Avenue.

*Williamsburgh.*

Davis, Rev. Samuel C. 4th street opposite St. Mark's Chapel.

## CALENDAR.

AUGUST.

| | |
|---|---|
| 4. | 10th Sunday after Trinity. |
| 11. | 11th Sunday after Trinity. |
| 18. | 12th Sunday after Trinity. |
| 24. | St. Bartholomew. |
| 25. | 13th Sunday after Trinity. |

SEPTEMBER.

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|---|---|
| 1. | 14th Sunday after Trinity. |
| 8. | 15th Sunday after Trinity. |
| 15. | 16th Sunday after Trinity. |

## DIED,

On the 24th July, at Wandsbeck, his residence, near Baltimore, Henry Schroeder, Esq., in the 75th year of his age, [the father of the Rev. Dr. Schroeder, of this city.] He was a native of Hamburg, and emigrated to America in 1783. He was one of the oldest merchants in this city, (Baltimore,) and a patron of science and the fine arts, adding to the attainments of a cultivated mind the most benevolent sympathies. He has, for a number of years passed, been unoccupied in mercantile pursuits, but has devoted his attention to horticulture and to several branches of natural science, more especially astronomy and meteorology. His observations on the changes of the weather won for him a reputation for remarkable sagacity, which was regarded by many as almost transcending the reach of human calculation and foresight.

After ten weeks illness, he died in the bosom of his family, fully informed of the near approach of death, and professing to put his trust for pardon and salvation in the merits and the death of his Redeemer.

## NOTICES.

The next monthly meeting of the Executive Committee of the Young Men's Missionary Society of St. Luke's Church, will be held on Monday evening, 2d of September next, at eight o'clock, in the vestry-room.
July 30, 1839. Stephen Greenland, Secretary.

### TRINITY CHURCH, NANTUCKET, MASS.

This beautiful little structure will, with the divine permission, be consecrated to the service of Almighty God, according to the rites and usages of the Protestant Episcopal Church, on Wednesday, the 21st day of August next, by the Right Rev Alexander V. Griswold, D. D., Bishop of the diocese.

The steamboat Telegraph will await the arrival of the stages from Taunton and Newport at New Bedford, so that persons leaving Boston on the Tuesday morning, the 20th, or New York on the Monday afternoon preceding, will be able to reach Nantucket on Tuesday evening; and returning home, may get back to Boston on Friday evening, or to New York on Saturday morning.

The clergy and friends of the Church are especially invited to attend, and to join the proposed party of Episcopalians from Boston and other places, at New Bedford, on the 20th of August.

Moses Marcus,
*Protestant Episcopal Missionary at Nantucket.*

*The Churchman's Almanac for 1840.*

Secretaries of Diocesan Conventions will confer an especial favor upon the subscriber, by forwarding their latest journals immediately on receiving this notice, to the address of Louis Sherman,
June 22, 1839. tf 142 Fulton st.

## ACKNOWLEDGMENTS.

### DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 24th inst., has received the following contributions, viz.

Sixth quarterly payment of J W H, of Newark, N J, on a subscription for missionary purposes, $25, of which one third is for the African mission, the remainder for domestic, $16 67; from a lady of Trinity church, Woodbridge, N J, by the hands of the Rev F Ogilby, for domestic missions, $5. By the same hands, from Miss Smith, of Ross Hall, N J, $28 25. Received from St Peter's church, Plymouth, Conn, by the hands of the Rev W Watson, for the domestic branch of the General Missionary Society, to be appropriated to aid in the erection of churches in Collinsville and parts adjacent, Illinois, $25; contribution of St. John's church, Stamford, Conn, for domestic missions, per Rev Ambrose Todd, rector, $23 Through the hands of the Rev. Dr. McVickar, from the Sunday school of St Paul's Church, Paterson, N J, to aid in the education of Indian children, $5. Total receipts, $102 92.

July 31, 1839. James Swords, Treasurer.

### NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sum:—

From the Central Bible and Prayer-book Society, Rev P A Proal, secretary, $50; Charles M King, Esq, Newark, $15 50—$65 50.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by Thomas Browning, Treasurer,

Or at the Depository, 28 Ann street, by Thomas C. Butler, agent

Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

### PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—

From Christian Benevolent Society of Christ church, Manlius, Rev Samuel G Appleton, rector, by the hands of Mr Robert Gilmor, $4 00.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by Thomas Browning, Treasurer.

Or at the Depository, 28 Ann street, by Thomas C Butler, agent.

Where may be had the society's tracts.

### GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The treasurer of the General Protestant Episcopal Sunday School Union acknowledges the receipt of the following donation:—

From the Christian Benevolent Society of Christ church, Manlius, by the Rev S G Appleton, rector, $4.

John W. Mitchell,
*Treas. of Gen. Prot. Epis. S. S. Union.*

New York, July 31, 1839.

### PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the Protestant Episcopal Education and Missionary Society of the Diocese of New York acknowledges the receipt of the following sums:—

From D A Cushman, Esq. $25; and from Christ Church, Manlius, church offerings, remitted by Rev S G Appleton, rector, for Missionary Disposable Fund, $20.—Total. $45.

C. N. S. Rowland, Treasurer, 55 Water st.
July 31, 1839.

### PRESS DEPOSITORY.

No. 142 Fulton-st.

*Letters have been received at the N. Y. Protestant Episcopal Press, up to August 1, from the following persons, viz.*

William Hearnes, Esq, Leesburg, Ky, with remit; Postmaster, Ottawa, Ill; William S Bartlett, Newburyport, Mass; Charles S G McNight, Toledo; Rev T R Chipman, Brockport, N Y; Rev P T Babbitt, Erie; Thos Latimer, Philadelphia; Marsh, Capen, Lyon & Webb, Boston, Mass; Rev P L Jaques, Hope, New Jersey; William Marshall & Co, Philadelphia; J N Whiting, Columbus; Rev S Giller, Hobart, N Y.

*Packages forwarded by the Protestant Episcopal Press.*

Rev A H Cornish, New Haven, Conn. one package, left on board steamboat Bunkerhill; Rev P L Jaques, Hope, N J, one package, left at Mrs Lye's, No 10 Cortland-street; J P Farmer, Brooklyn, L I, one package, left at Fulton Ferry; Rev J W Brown, Hallett's Cove, L I, one package, left on board steamboat Statesman; Rev W L Johnson, Jamaica, L I, one package, left at stage office. Franklin-square.

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OXFORD THEOLOGY.—This day is published, by Louis Sherman, Protestant Episcopal Press, 142 Fulton-street, New York, "The Theological Repository" No. 1, containing "Tracts for the Times"—by members of the University of Oxford. Part I.

Contents—No. 1, Thoughts on the Ministerial Commission—No. 2, The Catholic Church—3, On Alterations in the Liturgy; The Burial Service; The Principal of Unity—4, Adherence to the Apostolical Succession the Safest Course; On Alterations in the Prayer-book—5, On the Nature and Constitution of the Church of Christ.

Published weekly. Each sheet contains thirty-two pages.

Terms, $5, in advance, for the three volumes of 554 pages each.

All orders (post paid) to be addressed to Rufus Dawes, No. 142 Fulton-street, New York. No unpaid letter taken from the office.

August 1, 1839. tf.

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MRS. ELIZA SEDOR SMEDES will open on the 1st of September, a Boarding and Day School for Young Ladies, in the large and eligibly situated house No. 168 Duane-street opposite the park in that street. Mrs. S will be aided in the care and education of her pupils by the Rev. Aldert Smedes, and by her daughters Mrs. Sarah P., and Miss Mary A. Smedes.

Applications for admission may be made till the 1st of September, to the Rev. Aldert Smedes, or the Rev. Dr. Lyell, at 77 Anthony-st.

Circulars may be had at the Protestant Episcopal Press, No. 142 Fulton-street; at the bookstore of Swords, Stanford & Co., Broadway; or at that of W. H. Vermilye, No. 262 Greenwich-st.

The Gospel Messenger, the Episcopal Recorder, the Christian Witness, the Southern Churchman, and the Gambier Observer, will confer a favor by inserting the above till October next, and forwarding their accounts to the Rev. Aldert Smedes.

August 1, 1839. 1m.

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ASTORIA FEMALE INSTITUTE. This institution is located at Astoria, (late Hallett's Cove,) Long Island. The village, already extensively known as combining the highest advantages of beautiful scenery, animated water prospect, health, and retirement, is directly opposite 86th-street, and only five miles distant from the central part of the city of New York. Access to the city may be had hourly by steamboat, railroad, or stages.

The Institute buildings, erected expressly for its accommodation, under the immediate supervision of the rector, occupy a beautiful site, in a retired part of the village adjoining St. George's Church. The prospect from the principal stories for variety and beauty is unsurpassed, embracing an extent of several miles on every side. The grounds attached to the buildings are sufficiently extensive to allow such exercises in the open air as the pupils may require, and indulge their taste for ornamental gardening. In the immediate vicinity are several beautiful groves and retired walks, which will be open to the pupils under the charge of their governess. Covered walks for exercise and recreation in bad weather, perfectly retired, will be provided, and the strictest attention to the physical comfort of the pupils will be paid by all connected with the institution.

*Rector and Trustees.*—The Rev. J. W. Brown, A. M., rector of St. George's Church, Astoria, is the rector of the institute. The wardens and vestry of said church are *ex officio* its responsible trustees.

*Patrons*—Alexander H. Stevens, M. D., Samuel Stevens, Esq., John L. Riker, Esq., B. K. Stevens, H. Baylies, M. D., J. M. McJimsey, George Chance, Elijah Peck, Charles J. Gayler, J. Craig, John Jacob Astor, Stephen A. Halsey, R. M. Blackwell, George C Thorburn, H. H. Stevens, A. Stone, William Shaw, H. Whitemore, Esq., John Field, John Blackwell.

*Instructers.*—Rev. J. W. Brown, A. M., rector and head of the family; Rev. C. Clapp, A. M., chaplain and first assistant teacher; B. Servatius, French language and literature; —— Camerer, instructer on the piano and organ; Madame Servatius, French, vocal and instrumental music; Miss R. C. Brown, governess and English teacher; Miss E. Lamb, governess, teacher in the English branches, drawing and painting; Miss Julia R. Hall, governess, teacher in French and English; Miss A. E. Cheesman, teacher in preparatory department; Miss M. L. Brown, ditto; H. Baylies, M. D., family physician; Mrs. M. Morton, matron.

The institute is conducted on the plan of a thoroughly organized Christian family, the rector, for the time, holding the place of the parent, and as such responsible for the moral, religious, and intellectual culture of his pupils.

The institute is divided into three permanent departments, preparatory, junior, and senior, over each of which the rector exercises constant supervision, and to the studies of each of which he devotes his personal attention.

An examination of the classes in each department is held semi-annually, at which the parents and friends of the pupils are desired to be present. A review of music is held semi-annually, in January and August of each year.

The exercises of each half quarter are terminated by a review, the reports of which are regularly forwarded by the rector to the parents of the pupils.

These reports also contain a record of the daily proficiency and conduct of each pupil, made out from the class books of the institute.

Drawing, painting, embroidery, plain sewing, &c., are taught at such times as not to interfere with the hours appropriated to study or recreation.

Attention is paid to the cultivation of those graces of manner and deportment which will fit the pupils for mingling in society with propriety and ease. As the rector always reserves to himself the right of forming his household of such only as are willing to submit to its laws, a silent, deferential, and gentle acquiescence in all its regulations is made a requisite from every young lady admitted.

The pupils in all cases learn their lessons under the immediate inspection and direction of their teachers, so that all requisite encouragement and assistance may be given in each study.

The higher departments of the French, Italian, and Spanish languages will be under the care of able masters. The study of the Latin will be encouraged. The French language is spoken in the family, the pupils in this department being under the charge of a governess qualified to discharge its duties.

The institute is furnished with a complete valuable apparatus, to illustrate the circle of the physical sciences, and regular lectures are delivered by gentlemen from the city of New York.

The institute opens annually on the *second Monday in September*, and closes on the first Friday in August. There is also a vacation of ten days at the Christmas holydays, and one of two weeks preceding the first of May.

Each pupil is expected to come provided with bed and bedding, a silver cup, fork and spoons, a set of brushes and combs, and twelve towels distinctly marked. She is also expected to possess, as her own property, a Bible and Book of Common Prayer.

Circulars may be had at the book stores of Swords, Stanford & Co., No. 152 Broadway; Louis Sherman, 142 Fulton-street; Gould & Newman, corner of Nassau and Fulton-street; Thomas J. Crowen, Broadway; at the office of the Episcopal S. S. Union, 28 Ann-steet; and at H. & S. Raynor's, 76 Bowery.

Applications to be addressed (post paid) to the rector at the institute, or to John L. Riker, Esq. 131 Fulton-street, New York.

References may be made to any of the patrons of the institute; to Bishop Onderdonk; Rev. Dr. Muhlenberg, St. Paul's College; Professors Lee and Ticknor; Rev. Drs. Nott and Potter, of Union College, Rev. W F. Walker, of the Troy Institute; and to the Episcopal clergy generally.

The first annual catalogue, with an engraving of the institute buildings, will be published in August.

Considerable deduction is made from the ordinary terms where pupils are entered young, with the intention of their remaining during the whole course.

No pupil received for less than six months.

Astoria, July 29, 1839. 1m.

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WEST HOBOKEN INSTITUTE FOR BOYS. Rev. W. W Niles, Principal. This Institution is designed to give a *thorough Christian* education, moral, intellectual and physical—English, Classical or Mercantile, to the sons of parents desirous of placing their children near the city, and yet, of having them wholly removed from its temptations.

The location, one mile and a half from Hoboken Ferry, is not surpassed by any in the neighborhood of New York; scarcely, perhaps, by any in the world. The number of pupils is limited to 25. These, whether in doors or out—by night or by day, are never left alone: but are constantly attended by their Teachers.

*References*—Rt. Rev. B. T. Onderdonk, and the clergy of the city generally; Prof. J. Orville Taylor, of the New York University; also the parents of children in the Institution, the names of whom, together with a prospectus, may be had at the rooms of the American Common School Society, No. 128 Fulton street, up stairs. Boys under 12 years of age preferred. No parent, who cannot consent to have his son submit to the self-denial of a thorough training in all respects, need think of placing him at this Institution. july 27 tf

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A CARD.—Mrs. Edwards, (formerly Miss M. Oram,) informs her friends and the public generally, that she has opened a Boarding and Day School, at No. 1 Albany street, corner of Greenwich, and is now ready to receive pupils.

The course of instruction will include all the branches of the French and English languages, necessary for a female education, and for which the best masters will be engaged.

References,—Mrs. J. Waddington, Mrs. Dr. Van Rensselaer, Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Whittingham.

Terms made known on application at the school.

June 1, 1839. 2m.

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ORGANS.—The subscriber offers for sale the following Church and Parlor Organs:—1 swell organ in a painted case, (imitation of oak,) suitable for a Church; 1 do do in a mahogany case; 1 do do in an elegant Gothic case; 3 small Chapel organs, without a swell; 2 elegant parlor organs, four stops; 3 do do two stops. Inquire at the manufactory in Centre st. east end of Canal st.

May 25, 1839. tf. Henry Erben.

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HISTORY OF THE CHURCH. By Rev. F. L Hawks, D. D.

It is probably known to most of the members of the Protestant Episcopal Church in the United States, that for some years Dr. Hawks has been engaged in collecting materials, both at home and abroad, and in writing the history of the several dioceses of the communion to which he belongs.

That he is entitled to the confidence of Episcopalians, in his undertaking, is shown in the following request of the General Convention of the Protestant Episcopal Church in the United States.

*Resolved*, That the Rev. Dr. Hawks is earnestly requested to proceed, with such despatch as his other engagements and the importance of the work shall allow, in the discharge of the great work intrusted to him by this Convention, as historiographer of the American Church.

The second volume of the above work is just published, and now ready for delivery.

It is comprised in five hundred and thirty-six pages royal octavo, and has been got up in a style equal to any book ever issued from the American Press. Published and sold by

JOHN S. TAYLOR, Brick Church Chapel.

N. B. Clergymen and others holding subscriptions to the above are requested to forward them to the publisher as soon as practicable.

July 19, 1839. 12t.

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TO LET OR LEASE FOR AN EPISCOPAL FEMALE SEMINARY—The well known Flushing Institute, occupied for the last seven years by W. A. Muhlenberg, D. D. as a Seminary for boys. It is beautifully situated within the limits of the village on a rising eminence, commanding a fine view of the surrounding country. The building is three stories high and basement, one hundred and eleven feet front, and forty-six feet deep, supported by columns. The outbuildings are numerous. Attached to the premises are six acres of ground well ornamented with trees and shrubbery. The whole is admirably calculated for the purpose for which it is intended. It is believed so fine an opening for an extensive Female Seminary is seldom presented. To a clergyman or some suitable person the terms for the above premises will be moderate. For further particulars inquire of or address Jehiel Jaggar, Flushing, L. I. or Jaggar & Varick, 150 Front st. New York.

May 25, 1839.

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HAWKS' CHURCH HISTORY.—A narrative of events connected with the Rise and Progress of the Protestant Episcopal Church in Maryland. Being vol. 2 of Contributions to the Ecclesiastical History of the United States. By Francis L. Hawks, D D. Just published, and for sale by Louis Sherman, 142 Fulton st.

June 22, 1839.

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BLUNT'S WORKS.—Lectures upon the history of Abraham and Jacob, in 1 vol. 12mo. Lectures upon the history of St. Paul, in 1 vol. 12mo. Lectures upon the history of our Lord and Saviour Jesus Christ, in two vols. 12mo.

Hare's Sermons.—Sermons to a Country Congregation. By Rev. W. H. Hare. First American edition, in 1 vol. large 8vo.

Bunyan.—The Life, Times and Characteristics, of the author of "Pilgrim's Progress." By the author of the "Life and Times of Whitefield," in 1 vol. foolscap 8vo. with elegant steel engravings.

Louis Sherman, 142 Fulton street.

May 18, 1839. tf.

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MISS DRAPER'S SEMINARY,—Hartford, Conn.—The year is divided into two terms of twenty-two weeks, each commencing the second Wednesday in September, and first Wednesday in March. Two weeks vacation in winter and six weeks in summer.

Terms:—Tuition in English for a term of twenty-two weeks, $16; music with use of instrument, $26; French and Spanish, $12 each; Latin, $6; drawing, $12; ornamental needle work, $8. Board, exclusive of washing, (which is fifty cents per dozen), $3 per week. There are other incidental charges for fuel, lights, &c.

It is expected that one half the charges for board and tuition will be paid in advance.

For the character of the Seminary, reference may be had to—

Rt. Rev. T. C. Brownell, D. D.; Rev. G. Robbins, Rev. G. Burgess; J. M. Goodwin, S. H. Huntington, and Geo. Beach, Esqr's. Hartford; Rev. C. S. Henry, D. D. New York, Rev. N. S. Wheaton, D. D. New Orleans, Rev. T. Strong, Greenfield, Mass.

May 25, 1839. 3m.

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TRINITY SCHOOL.—76 Varick street.—Rev. Wm Morris, Rector; James Millett, A. M., Latin and Greek languages; ——— Pestiaux, French language. This institution consists of a Classical and an English department. In the former such a course of studies will be pursued as will qualify the pupil for admission into any college in the United States. In the latter instruction will be given in Orthography, Elocution, Arithmetic, Geography, Writing, with the use of the Globes and Maps, Astronomy, Grammar, Rhetoric, History, Algebra, Geometry, Chemistry, Natural Philosophy, and Natural History. Terms *per quarter* of twelve weeks.

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|---|---|
| For the English Department. - - -, | $10 00 |
| For the Classical and English Department | 12 50 |
| French, Spanish, Italian, and German, each | 5 00 |
| Stationary, - - - - - | 50 |
| Fuel per season, - - - - | 1 00 |

Any further information respecting the school can be obtained by application at the school nov3

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MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

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THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will receive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

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TROY EPISCOPAL INSTITUTE, *for the Education of young gentlemen*—Rev. W F Walker, A. M., Principal and Proprietor. The list of the officers and students of the Institute, as presented by the catalogue for the term commenced November 1st, 1838, ending April 10th, 1839, exhibits encouraging evidence of the good will of the public toward the design of the Principal, and gives satisfactory assurance of the permanent success of his plan. The tribute of a thankful acknowledgment is hereby cheerfully tendered.

Design.—The design of the Institute is to unite, and very decidedly, *moral* with intellectual culture; to have regard to the heart as well as the head; to educate for eternity as well as for time.

Instruction.—The course of instruction in the department of morals, is adapted to the pupil. It embraces Moral Philosophy, Evidences of Christianity, Bible history, the study of the Bible, and Catechetical instruction.

The intellectual course embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, to Teaching, the Professions and Civil Engineering; also in Vocal Music, Drawing, and the Modern Languages.

The Laboratory is furnished with apparatus sufficient for the requisite illustrations in the several departments, and to exhibit practically the several subjects connected with the course of study.

Requirements.—The admission of pupils is restricted to no particular age. But diligent attention to the performance of duties and propriety of deportment, are expected of all who become members of the Institution.

Reports.—A daily record of the deficiencies of pupils in their several classes is kept by each teacher, which is weekly submitted, by the Principal, to each pupil; and at the expiration of every four weeks, to the parents or guardians of each, in the form of a report.

Examinations.—An examination is held every Friday of the division under the several instructers, in rotation, and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the Institution.

Terms.—The Academic year embraces forty-six weeks in two terms of twenty-three weeks each.

Vacation.—There are two vacations in each year; one of four weeks at the close of the first term, and one of two weeks at the close of the second.

Expenses.—Board and Tuition, and all requisites, (payable half-yearly in advance,) $230 per annum.

No deduction made for absence; nor will any pupil be received for less than a term.

Next Term.—The next term will commence Wednesday, May 1st, 1839. Applications for the admission of pupils should be made as early as possible.

## POETRY.

### O SPARE MY FLOWER.

O spare my flower, my gentle flower,
The slender creature of a day;
Let it bloom out its little hour,
And pass away.

Too soon its fleeting charms must lie
Decay'd, unnoticed, overthrown;
O hasten not its destiny,
So like my own.

The breeze will roam this way to-morrow,
And sigh to find its playmate gone;
The bee will come its sweets to borrow,
And meet with none.

O spare! and let it still outspread
Its beauties to the passing eye,
And look up from its lowly bed
Upon the sky.

O spare my flower! Thou know'st not what
Thy undiscerning hand would tear;
A thousand charms thou notest not
Lie treasured there.

Not Solomon in all his state
Was clad like nature's simplest child,
Nor could the world combined create
One flow'ret wild.

Spare then this humble monument
Of an Almighty's power and skill;
And let it at his shrine present
Its homage still.

He made it who makes nought in vain;
He watches it who watches thee;
And he can best its date ordain,
Who bade it be. *Rev. H. F. Lyte.*

From the Church.

### THE TRIAL OF THE SEVEN BISHOPS.

Of all the studies calculated to engage the attention, to enlarge the mind, and to strengthen and purify the heart, there is none more delightful and instructive than the biography of the worthies of the Anglican Church. There is no species of the highest human excellence, of which these holy men have not left us an exemplar; there is no field of learning or science which they have not extended and adorned; there is no rampart of the Christian faith which they have not either reared or fortified by their matchless and accumulated erudition; and so great and so various are the treasures of theological literature which they have bequeathed to the world, and more especially to their fellow-countrymen,—for they spoke in the common tongue,—that were the writings of dissent entirely consumed by some modern Omar, and the works of the divines of our English Establishment alone remained extant, the loss would be but little felt, and but a mere stone would have been dislodged from the unshaken fortress of Christianity. Reverse the case, however,—suppose the literature of dissent preserved, and that of the Church destroyed,—where would be the glory of our English theology? Where those noble and impregnable defences constructed by the hand of a Pearson, a Bull, a Waterland, a Butler, and a Magee, against which the infidel and Socinian level their objections and cavils, only to be shivered into a thousand fragments?

Take our divines from the cloistered study and the halls of learning, and observe how they demean themselves in times that prove the temper of a man, and refine or consume him in the fires of persecution. Behold the fabric of our reformed Church slowly rising under the patient care of Cranmer, and subsequently watered by his blood. How beautifully, as we sit abstracted from the external world, with our eyes open but not employed, and with our mental vision thereby rendered the more intense, do a thousand mitered and crosiered forms glide across our path, and suffuse the surrounding imaginary scene with a mellow and celestial light! Meekly and thoughtfully the kindred spirits of Usher, Leighton, and Sancroft, seem to hold solemn converse. Juxon irradiates his martyred monarch's scaffold with the mild lustre of faith. Jeremy Taylor, the earliest champion of toleration, indulges in his divine contemplations, and hangs not his harp upon the willows, though he weeps and remembers Zion. The much calumniated, the munificent, the sincere, the good Laud lays his gray hairs upon the block, committing his soul to God, and his fame to the charitable judgment of posterity. Hall, the asserter of the divine right of Episcopacy is buffeted by indignities, which his learning, moderation, and piety provoked. Kenn and Lake withstand the tyrant James, and oppose their crosier and "unsullied lawn" to the axe and blood-dyed garments of Jefferies. Wilson traverses the Isle of Man, and the deserted Manxmen are only restrained by the bishop himself from bursting the prison doors, within which a godless and arbitrary governor had dared to thrust him. Barrington, Burgess, and Van Mildert appear before us laying the foundation of institutions, dedicated to the service of Christ, and expending sums, such as monarchs might give, noiselessly and secretly in the alleviation of human misery. But where would be the limit, if we were to recount each name that has adorned the annals of our English hierarchy? Here and there a solitary exception,—a worldly, an ambitious, or an unlearned prelate is thrust unworthily by court-favor, or some sinister means into the apostolic seat; worse even than this, there have been bishops, but few, very few indeed, fit compeers for Judas Iscariot, but in no greater proportion to the rest of their brethren, than he to the twelve disciples—yet making all these deductions, and recollecting that the chief pastors of our Church are after all but frail men like ourselves, we may safely assert that the bishops of the Church of England, as a body, by their courage at the stake, their learning in the closet, their eloquence in the pulpit, their labors in their dioceses, and their presence in the senate, have faithfully discharged the duties of their awful calling, and drawn down the blessings of heaven upon their country.

It would be difficult to say which is the brightest period of our Episcopal annals—whether the reign of Mary, when five of the bishops joined the "noble army of martyrs" in heaven; whether the era of the grand rebellion, when our venerable and loyal prelates, with their inferior clergy, were either incarcerated, compelled to fly or abscond, and in many instances harassed unto death; or whether the crisis of the Revolution, when the holy fathers of our Church resisted the king in his might, and yet rather than violate their conscience, involved themselves in his downfall to which their firmness had mainly contributed. The details of the two former periods are perused with more of a painful and shuddering interest, and more strongly excite our horror, indignation, and compassion; but the latter is a spot in English history, on which we can gaze with not less of interest,—albeit of a nature different and not so harrowing,—while at the same time we can survey it with a degree of rejoicing and patriotic exultation, to which we could not give way when recalling the Popish fires of Oxford, or the Puritan atrocities of the tyrannical Long Parliament.

James II., in his infatuated attempt to subvert the civil and religious liberties of England, was fully aware that the principal barrier to his unhallowed project was the Church of England. Having therefore assumed the guise of toleration, as a mask to his designs, and as a snare to entrap the dissenters into his support, he issued, on the 27th April, 1688, the celebrated declaration for liberty of conscience, in which he claimed the illegal power of dispensing with the penal laws against dissenters and Roman Catholics, and which had for its real object the destruction of the Protestant faith, and the restoration of Popery to its long-lost ascendancy and power. A subsequent order from the king was directed to the bishops, commanding them to cause this declaration to be read at the usual time of divine service by the clergy in their respective dioceses. The bishops, as the sentinels of the national religion, took alarm at this arbitrary violation of the laws, and after due consultation determined not to comply with the royal mandate, but presented a respectful petition to James, remonstrating against the illegality of the power he had assumed. The days appointed for the reading of the declaration soon drew nigh, and so nobly and faithfully were the bishops sustained by the great body of the clergy, that "not more than two hundred in all," states Sir James Mackintosh, "are said to have complied, out of a body of ten thousand." Irritated at this disobedience, the king, on the 8th of June, ordered the seven prelates who had signed the petition to be committed to the tower, on the plea of having published a seditious libel against the sovereign and his government.

The names of these venerable champions of our faith are William Sancroft, Archbishop of Canterbury; William Lloyd, Bishop of St. Asaph; Francis Turner, of Ely; John Lake, of Chichester; Thomas Kenn, of Bath and Wells; Thomas White, of Peterborough; and Sir Jonathan Trelawney, of Bristol. Had they but lifted up a finger the people would have risen in a mass to their rescue. But in meekness, and lowliness, without an attempt to excite the popular sympathy, nay, with the strongest desire and effort to suppress it, they proceeded to the barges that were to convey them to the Tower. The populace expressed their feelings in tears and prayers. Thousands begged the blessings of the bishops, even running into the water to implore it. Multitudes kneeling and supplicating heaven for their deliverance, lined the banks of the Thames as they passed. On landing at the Tower, several of the guards, and even some of the officers, knelt down to receive their blessing; and it was observed at the same time, and deemed a mark of special providential interference, that on the evening of the bishops' commitment, when they attended divine service in the chapel of the Tower, the second lesson was the sixth chapter of the Second Epistle to the Corinthians, wherein they were exhorted "to prove themselves ministers of God, with patience, in afflictions, in imprisonments."

The same manifestation of popular feeling continued unabated throughout the following days. The nobility, of both sexes, hastened to proffer their solace and assistance to the venerable prisoners, and to beg their blessing; the soldiers on guard, despite the reprimand of their commanding officer, drank their healths; and dense masses of true-born Englishmen thronged around the Tower, as if ready, should occasion arise, to do battle for the passive guardians of the common liberties. Even the dissenting ministers, though so long silent in behalf of the Protestant cause, now came forward in many instances, with a noble forgetfulness of all past dissensions, and sent a deputation to visit and encourage the prelates, whom they had before opposed.

On the 15th June the bishops were brought before the Court of King's Bench, by a writ of habeas corpus, and after having pleaded, "Not Guilty" to the charge alleged against them, were liberated on their own undertaking to appear on the trial, which was appointed to take place on the 29th of June. On this occasion, both when repairing to, and when leaving the court, they were greeted with undiminished symptoms of the general affection and enthusiasm in their favor. Weeping crowds kneeling in a lane to receive their apostolic benediction—twenty-nine peers offering to be their sureties, and together with numerous gentlemen, attending them in court,—shouts and huzzas unrestrained even in the presence of the judges—the bishop of St. Asaph detained in Palace-yard by a multitude who kissed his hands and garments,—the archbishop received with military honors, and on bended knees by the soldiers posted at Lambeth to guard him—the bells of Westminster Abbey ringing out a joyful peal, and bonfires and festivities in the streets at night, and outrages offered to Roman Catholics,—all these were prophetic incidents, which were doubtless conveyed to the bigot king. How great, therefore, must have been the infatuation that led him to disregard the MENE, MENE, TEKEL, UPHARSIN, which the hand of a nation was writing on his palace walls!

The day of the ever-memorable TWENTY-NINTH of June beheld the bishops entering the court, supported and attended as before. The four judges were on the bench; the attorney and solicitor generals, and two other eminent lawyers, appeared for the crown; while among the counsel retained for the prisoners, were the names, so dear to every Protestant, of Finch, an ancestor of the present Earl of Winchelsea, and of Somers, afterwards the great lord chancellor and statesman. The trial, which proceeded in the usual form, and lasted during the whole day, was frequently interrupted by unusual and irrepressible outbreaks of the feelings of the audience. On every turn of the case, unfavorable to the prosecution, "a triumphant laugh, or a shout of joy," which the chief justice soon gave over attempting to check, rang ominously through the court. Lord Sunderland, the king's prime minister, who had already become a secret Romanist, appeared as a witness, and after having gone through the ordeal of being hooted, and hissed, and denounced as a "Popish dog" by the clamorous multitude about the doors, came into the court colorless, trembling, downcast, bowed beneath a load of public obloquy and self-reproach. Williams, one of the crown lawyers, on making some indiscreet allusion, was also received with a general hiss.

At length the counsel on either side had done their part, and the chief justice proceeded to sum up the evidence to the jury. Two of the bench, Wright (the chief justice) and Allybone, considered that the petition amounted to a libel; Holloway and Powell, pronounced it to be no libel. The jury retired in the evening, and could not concur in a verdict until six o'clock on the following morning. At ten the prelates were brought into court, and the jury through their foreman delivered in their verdict—Not Guilty.

The shouts that arose within the court at the annunciation of this glorious result were instantly caught up by the assembled thousands from without. With the rapidity of the fiery-cross—the war-sign of the Highlands—stunning acclamations of triumph rushed from one end of the metropolis to the other, and were not long, before swelled by the thousand voices of the soldiers, they thundered in the ears of the monarch himself, then occupied in the camp at Hounslow. The jurors were caressed as national deliverers with a warmth of gratitude that it would be cold-hearted to call extravagant. The bishops preserving the same equanimity which they had evinced throughout every stage of the proceedings, and inculcating submission and respect to the higher powers, escaped as privately as possible from the overwhelming gratulations which the exultant metropolis was desirous of pouring upon them. Some renegade and faithless Churchmen fared according to their deserts, and were assailed with the reproaches and derision of the multitude. Nothing could stem the tide of universal joy. Its first ebullition was such as did honor to the piety of a Protestant nation; for the people, grateful for so signal a deliverance, crowded to the churches, and performed their devotions with an earnestness and ecstacy, and a vehemence of gesture, unwonted in the character of English worship. Other more usual exhibitions of public rejoicings succeeded in the evening. Bonfires blazed, even before the king's palace, and were not quenched till the morning of Sunday; windows were illuminated, bells pealed, the Pope was burned in effigy, feasting filled the streets, fire-works and firearms added to what a witness of the scene described as "a very rebellion in noise," and the excessive exuberance of delight, as might have been expected, in too many instances ran over into licence and disorder. The country was infected with the contagious and boisterous transports of the city; the principal towns in the kingdom shared in the triumph, and the grand jury of Middlesex, although sent out no less than three times, refused to find bills against several persons who had been indicted for the disorderly kindling of bonfires.

Thus was frustrated the attempt of James to bring back England under the Papal yoke! From this failure did the nation take courage, and steel its heart for the struggle that it perceived was so rapidly approaching to a consummation! We all know how that struggle ended in the virtual dethronement of that monarch, and the preservation of our religion and laws; and though the politician, who bases his principles upon the precepts of Scripture, must ever regret that the safety of the Church involved the discrowning of its temporal head, yet God in his infinite mercy grant that, should the folly and wickedness of the Second James be re-enacted in our day, seven bishops may be found ready to lay down their lives in maintenance of our religion, our liberties, and our Church! Five of the venerated prelates who suffered and triumphed in 1688, conscientiously refusing to transfer their allegiance to William of Orange, were deprived of their bishoprics; and whether we consider them as right or wrong in this respect, we cannot but point with the honest pride of Churchmen to their sorely tempted but incorruptible integrity. England has still the worthy successors of her Sancrofts and her Kenns; her Howleys and her Sumners are fraught with the spirit that would teach them to resist meekly, and to suffer courageously; and the English people—let the hour of trial, of imminent Protestant danger arrive—will again be found faithful to the divinely authorized bishops of the national Establishment.

### EXAMINATION OF THE SICK PERSON'S REPENTANCE.

Dearly beloved, you are, it may be, in a very short time, to appear before God.

I must therefore put you in mind, that your salvation depends upon the truth of your repentance.

Now, forasmuch as you became a sinner, by breaking the laws of God, you have no way of being restored to God's favor, but by seeing the number and the greatness of your sins, that you may hate them heartily, lament them sorely, and cry mightily to God for *pardon.*

I will therefore set before you the laws of God, by which God will judge you; and I will ask you such questions as may be proper to call your sins to your remembrance; and you will do well, wherever you shall have reason, to say with the publican,—God *be merciful unto me,* for I have offended in *this* or *that thing.*

And be not too tender of yourself; but remember, that the more severe you are in accusing and condemning yourself, the more favor you may expect from God.

*Your duty to God, you know, is, to fear him, to love him, to trust in him, to honor, and to obey him.*

Consider, therefore, seriously;—Have you not lived as if there were no God to call you to an account?

Has the knowledge of God's almighty power, and his severe justice, made you fearful of offending him?

Are you convinced that you have not loved God so much as his goodness and care of you deserved?

Has the love of God made you desirous to please him?

Have you so put your trust in God as to be contented with what he has appointed, without murmuring, and without questioning the wisdom of his choices?

Have you not been unthankful for God's mercies?

Have you never, as you know of, taken any false oath?

Have you never been accustomed to swear, to curse, or to take God's name in vain?

Have you not very often spent the Lord's day idly?

Have you not been careless and irreverent in God's house?

Have you been careful to pray to God daily, for his pardon, his grace, and his protection?

Have you constantly received the Lord's supper when you have had an opportunity?

Have you never gone profanely to the sacrament without examining yourself, and without purposing to lead a new life?

Have you not despised God's word, his ministers, or his house?

*Your duty to your neighbor, is, to love him as yourself.*

Have you so loved all men, as to wish and pray sincerely for their welfare?

Have you not hated your enemies?

Have you paid due reverence in heart, in word, in behavior, to your parents, and to all such as were over you in place and authority?

Have you not been subject to sinful, unadvised anger?

Have you never done anything to shorten the life of your neighbor?

Have you not lived in malice or envy, or wished any man's death?

Have you not been accustomed to sow strife and dissension amongst your neighbors?

Have you not fallen into the sins of drunkenness, gluttony, tippling, or an idle life?

Have you kept yourself free from the sins of whoredom, impurity, or uncleanness?

Have you none of the sins of injustice, extortion, or of any way wronging your neighbor, to answer for?

Have you not been unfaithful in any matters of trust committed to you?

Have you not been subject to the evil habits of lying, slandering, or tale bearing?

Have you never given false evidence, outfaced the truth, or countenanced an evil cause?

Have you not been pleased with evil reports; and have you not been too forward to propagate them?

Have you not been vexatious to your neighbor, and grieved him without cause?

Have you not been dissatisfied with the condition which God allotted you?

Have you not coveted your neighbor's goods, envied his prosperity, or been pleased with his misfortunes?

Have you done to others as you wish they should have done to you?

Can you call to mind any injury or injustice, for which you ought to ask pardon, or make restitution?

And remember you are told the truth, that the unrighteous and unjust shall not enter the kingdom of heaven.

Is there any body that has grievously wronged you, to whom you ought to be reconciled?

Remember, that if you forgive not, you will not be forgiven; and that he will receive judgment without mercy, who hath showed no mercy.

Are you therefore in charity with all the world?

Have you been kind to the poor according to your ability?

And remember that the moment Zaccheus resolved to do right to every body, and to be kind to the poor, our Lord tells him, that *salvation was then come to his house.*

You would do well therefore, as a proof of your thankfulness to God, to be liberal to the poor, according to your ability.

And if you have not already settled your worldly concerns, and declared what you owe, and what is owing to you; it is fit you do so now: for the discharging a good conscience, and for preventing mischief after your death.

And be very careful that in making your will, you do no wrong, discover no resentment, that the last act of your life may be free from sin.

And now I will leave you for awhile to God, and to your own conscience; beseeching him to discover to you, the charge that is against you; that you may know, and confess, and bewail, and abhor, the errors of your life past; that your sins may be done away by his mercy, and your pardon sealed in heaven, before you go hence and be no more seen.

*Bishop Wilson.*

### COUNTRY CHURCHES.

Blessings on those old gray fabrics that stand on many a hill, and in many a lowly hollow, all over this beloved country; for as much as we would reprobate that system of private or political patronage by which unqualified, unholy, and unchristian men have been sometimes thrust into their ancient pulpits, I am of Sir Walter Scott's opinion, that no places are so congenial to the holy simplicity of Christian worship as they are. They have an air of antiquity about them, a shaded sanctity, and stand so venerably amid the most English scenes, and the tombs of generations of the dead, that we cannot enter them without having our imaginations and our hearts powerfully impressed with every feeling and thought that can make us love our country, and yet feel that this is not our abiding-place. Those antique churches, those low, massy doors, were raised in days that are long gone by; around those walls, nay beneath our very feet, sleep those, who, in their generations, helped each in his little sdhere, to build up our country to her present pitch of greatness. We catch a glimpse of that deep veneration, of that unambitious simplicity of mind and manner, that we would fain hold fast amidst our growing knowledge, and its inevitable remodelling of the whole framework of society. We are made to feel earnestly the desire to pluck the spirit of faith, the integrity of character, and the whole heart of love to kin and country, out of the ignorance and blind subjection of the past. Therefore it is that I have always loved the village church; that I have delighted to stroll far through the summer fields, and hear still onward its bells ringing happily; to enter and sit down among its rustic congregation, better pleased with their murmur of responses, and their artless but earnest chant, than with all the splendor and parade of more lofty fabrics.—*W. Howitt.*

From the Banner of the Cross.

### PROTRACTED MEETINGS.

The people of a Presbyterian or Congregational Church in Wareham, Massachusetts, having become dissatisfied with their clergyman, the Rev. Mr. Nott, because he did not approve of protracted meetings and opposed their introduction into the parish, that gentleman has published a pamphlet for distribution among them, setting forth the reasons of a course of conduct which deep and anxious consideration has obliged him conscientiously to pursue. We copy the remarks of the Boston Recorder on the subject, premising that the editor, from a personal acquaintance of thirty years with Mr. Nott, says of him, that few men in all the world are more thoroughly sound in the faith, or more earnestly bent on the full accomplishment of the great ends of the ministry, and that if *he* do not stand approved to God and to good men, he knows not where to look for the pastor that may hope for such approbation.

"The reasons assigned by Mr. Nott, are briefly these:

1. His incompetency in point of health to a task, to which in truth he considers all men incompetent. 2. A protracted meeting is no ordinance of God, and in regard to it, he is at liberty and under obligation to act, according to his own best judgment. 3. It is a mistaken measure. 4. It is out of keeping with the whole course of his ministry. 5. He hopes for free course to God's word without it. 6. The measure ought to be declined, because it claims to itself the honor due only to the word, the ordinances, and the Spirit of God. These reasons are amplified and illustrated satisfactorily in the two or three pages devoted to them in the pamphlet.

We have no doubt ourselves of the validity of these reasons. And others might be added, at least as important specifications, under one or other of these general charges against protracted meetings. And if we are not very much deceived, the great majority of our brethren and of the reflecting members of our Churches, feel with us on the subject. *Time,* which proves all things, is now demonstrating the evil influences attendant on them; in the fitfulness of religious feeling throughout Zion; in the wide spread spiritual languor of the Churches; in the increased hardness of the hearts of the multitude; in the abounding of infidelity; in the filling up of the Churches with unworthy members; in the spread of Arminianism, Antinomianism, and Perfectionism; in the alienation of ministers and their people resulting in frequent dismissions, and in almost universal distrust of every doctrine preached, and movement made by the most faithful servants of God; and in the doubts every where felt, and often expressed, of the genuineness of reported revivals, when they are preceded by a 'protracted meeting.'

We love the work of God, unless our heart utterly deceives us. But, we fear the work of man. And that the work of man predominates in 'four days,' 'twenty days,' and 'forty days' meetings,' we have no doubt. It is not the ordinance of God. It is not the work of God. And though some souls *may* be saved through the instrumentality of such excitements, they are saved as by fire; and the same fire *devours* myriads more, who but for such excitements of man's creation, might have remained within reach of the arm of mercy. It is time, high time that this subject were more carefully examined and better understood, by those whom God has commissioned to lead on the sacramental host of his elect to battle and to victory."

### IDOLATRY.

There are divers ways of breaking the first and second commandments, besides worshipping Baal, as wicked Ahab did, and bowing down to stocks and stones. Many a man has set up his idols in his heart, who never dreamt of worshipping a graven image. The root and essence of idolatry is, as St. Paul teaches us, the worshipping and serving God's creatures more than God himself. Whoever then serves any one of God's creatures more than he serves God,—whoever loves any one of God's creatures more than he loves God,—whoever makes any one of God's creatures more an object of his thoughts, and allows it to fill a greater space in his mind than God fills,—that man is guilty of idolatry in the spiritual and Christian sense of the word. When I say God's creatures, I mean not living creatures merely, but creatures of every kind—every thing which God hath made for us, or enabled us to make for ourselves, all the sweet and relishing things we can enjoy in this world, pleasures, honors, riches, and comforts of every kind. Therefore if any man is foolish and wicked enough to give up his heart to any one of these creatures, and suffers himself to be drawn away from serving God by it, he is an idolator in the sight of Heaven.

*Rev. A. W. Hare.*

### FATAL STUPIDITY.

The lesson of our mortality divine Providence doth every day, yea every hour and minute, press and inculcate on us, and as it were beat into us. The funeral bell ever and anon rings in our ears, and we daily tread on the graves of others. Many of us already find the harbingers of death within us, we all see the triumphs of death without us, and (as our Church expresseth it,) "in the midst of life we are in death." Alas! that among so many remembrancers wherewith Providence hath surrounded us, we should, with that monarch in story, need yet another monitor to tell us every day, "Remember that thou art mortal!" Yet this is our case. What fatal stupidity is it that hath seized upon us! Hath the frequency of these admonitions made them to lose their force and virtue on us? are we become like sextons or grave-diggers, that by living as it were in the charnel-house and daily conversing with the bones and skulls of dead men, at last become hardened, and of all mortals are the least apprehensive of their mortality? Or rather are we affectedly ignorant and do we wilfully put the evil day far from us?—Whatever the cause be, the effect is sadly visible.—*Bishop Bull.*

From the Young Lady's Home.

### SELF-DENIAL.

The question is often asked by the young, "How can I practise the duty of self-denial?" An enlightened conscience will alone lead to the answer. The endless differences in the condition and circumstances of individuals, render it impossible to offer rules that will be universally applicable. A sordid, selfish Christian! This is an utter impossibility. The very foundation of the Christian character, is that love which is self-denying, self-sacrificing. A mother's love, a mother's self-denial, are often spoken of as strong and wonderful—but this is a law of her nature, she cannot break it without becoming, in the eyes of all beings, a monster. A selfish mother! Who does not burn with indignation at the very idea? The law of the Christian's nature is love, and how can it exist where selfishness reigns?

Can he, whose whole mortal pilgrimage was a series of self-denying labors, ending with the sacrifice of his life upon the ignominious cross—can he recognise his own image in a sordid, selfish, grasping being, whose thoughts are bent upon the display of beauty, or wealth, and self-glorification?

Not a single revolution of the earth takes place, without affording you many opportunities for self-denial. Vanity makes large demands upon your time and money; examine how many things that minister solely to her gratification, you can strike off and make over to another account.

It is very trying to you to be thought less intelligent, less generous, less worthy, than you really are; still more so, to be accused of what you are not guilty; you may practise self-denial, by patiently leaving these erroneous opinions to be rectified just when divine Providence shall afford you the opportunity; by being contented without administering rebuke in any other way, than by becoming more worthy and more humble. The Lord of glory, adored by cherubim and seraphim, made himself, for your sake, a man of no reputation; it is a small matter to deny yourself the praise of men, if thereby you become more assimilated to him in meekness and lowliness of heart. It is possible that pride is the very plague-spot in your heart, which the chastening mercy of your heavenly Father is thus eradicating, that the beauty of holiness may be perfected. Love, peace, joy, cannot maintain their kindly companionship, where selfishness wields her tyrannic sceptre.

The gratification of your own taste, the exhibition of your accomplishments, and even your highest intellectual pursuits, you may be called upon to sacrifice for the good of others. If there is unity of principle in your mind, these opportunities, whenever they occur, will call into exercise Christian self-denial. It is not alone the great occasions of life, where heroic magnanimity that will dazzle every beholder can be shown, that will test the strength of your principles. "It is easier to die like a martyr than to live like a Christian." It is easier to bestow a large amount of time and money upon a popular charity, cheered by the world's applause, than to practise some silent, simple act of self-denial from day to day, for the good of a friend, for which perchance you receive nothing but blame from that very friend. The mountain cataract dashes down the precipice with deafening roar, and sends up its iris-bedecked spray, exciting wonder and admiration, while the nameless little river pursues its noiseless way, imparting freshness and beauty to overhanging trees and water-loving plants, till it loses itself in the larger stream which bears its tributary waters onward to the ocean.

Like the cloud between the hosts of Israel and Egypt, the holy Scriptures are a light, by night, to those who have eyes to see; while they are darkness, even by day, to those who are enemies to the truths which they contain.—*Bishop Griswold.*

TO PARENTS AND GUARDIANS.—The advertiser, a teacher who has enjoyed many years experience in the instruction of youth of both sexes, is desirous of undertaking the charge of a limited number of pupils either in this, or any of the neighboring states, (having no objection to either city or country, though preferring the latter.) If an association of parents, anxious to have their children thoroughly instructed, be formed, he will be willing to enter into arrangements with them, to devote himself entirely and permanently to the instruction of his pupils. The most satisfactory references and credentials will be given. The advertiser is a married man. Address P. T. at this office.
July 13, 1839. 4t

REMOVAL.—E. Bryan, Dentist, (formerly of 115 Chamber-street,) has removed to 310 Broadway, two doors below Masonic Hall.
June 27. 3t.

LOUIS SHERMAN, 142 Fulton-street, New York, has just received, and for sale, the following new works, viz. The Young Lady's Guide to Harmonious Development of Christian Character, by *Harvey Newcomb;* also, My Saviour, or Devotional Meditations in Prose and Verse on the Names and Titles of the Lord Jesus Christ.
July 23, 1839. 3t.

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*
Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes
Vol. II. contains Bishop Sumner on Apostolical Preaching and on Ministerial Duty, with preface and notes.
Vol. III. contains the Apology for the Church of England and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.
Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.
Vol. V. contains Bishop Gibson's Three Pastoral Letters, Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.
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